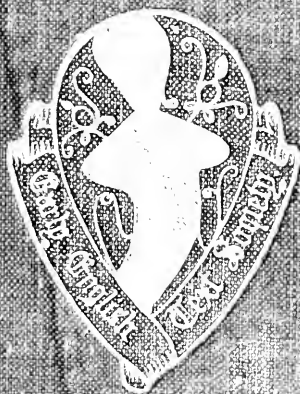


# The Pauline Epistles

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# The Pauline Epistles.

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# The Pauline Epistles

CONTAINED IN

MS. Parker 32

CORPUS CHRISTI COLLEGE, CAMBRIDGE

EDITED BY

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## PREFACE

Two points should be noted with regard to the Introduction : in the section devoted to the language of the English translation only words of English and Scandinavian origin are dealt with, and, moreover, space is only given to evidence of dialect; secondly, the list of words at the end is not a complete glossary. Its sole purpose is to explain rare words and those that by their form or spelling would not be readily understood by readers acquainted only with modern English.

The text and the introduction which preceded it were approved as a thesis for the degree of M.A. in the University of London in December, 1914.

I wish to express here my most sincere thanks to the Master and Fellows of Corpus Christi College, Cambridge, for their kind permission to transcribe the Manuscript; and to the Librarian, Mr. G. Butler, and the former Librarian, Mr. C. Moule, for the ready assistance which they gave me. I also wish to thank Miss A. C. Paues of Newnham College, and Miss K. S. Block and Miss H. M. R. Murray of the Royal Holloway College, for their warm interest in my work and for much kind criticism and help in the course of it.

M. J. POWELL.

*Royal Holloway College.*  
1915.



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## INTRODUCTION

### SECTION I. *The Manuscript.*

THE MS. Parker 32 (old numberings T. J. 241, and P. 6) in the Library of Corpus Christi College, Cambridge, consists of 208 folios of vellum,  $13\frac{1}{10}$  inches by  $9\frac{1}{3}$  inches. It is written in double columns of 42 to 56 lines. There are two blank folios at the beginning, and six at the end (not included in the numbering). The margins have been cut, as is proved by mutilated drawings, initial letters, and marginal notes. The upper margin is from  $\frac{5}{10}$  to  $\frac{9}{10}$  of an inch wide; the outside margin from  $1\frac{3}{10}$  to 2 inches wide; the lower margin from  $1\frac{2}{3}$  inches to 2 inches wide; the space between the columns is usually half an inch. The inside margin is about 1 or  $1\frac{1}{3}$  inches wide, but has been taken up in the binding.

The MS. contains :—

- (1) *fol. 1, a. A Gloss and Commentary upon St. Mark's Gospel*, in English, with the Latin Vulgate text given as well. The plan is to give a passage of the Latin text, then to translate it into English, and lastly to add a Commentary on the passage. It begins with a prologue: "Seynte Marke ewangeliste þe chosene of god," etc.; the text begins: "Inicium ewangelij iesu christi filij dei," etc.; the translation begins: "þe bigynnynge oþ þe gospel of iesu crist god son," etc.; the commentary begins: "Matthew seys þe gospel of þe son of dauid," etc. At the top is a sketch of a lion in black and red, partly cut off.

- fol. 8, b.* In the left margin is written : *beati qui audiunt verbum dei et custodiunt illud*," and below "*Nicolas Lenakars scripsit*," in a hand of the 15th century (Dr. M. James).<sup>1</sup>
- fol. 54, a.* At the heading of Chap. XVI there is drawn in the left margin a sketch in black and red of Christ with the banner of the Resurrection stepping out of the tomb; beneath is written in red : "Here is expownyng of þe gospel on Asturday."
- fol. 56, a.* A sketch in red and black of the Ascension, the eleven apostles and the Virgin in the centre; above is written : "Here is þo expownyng of þe gospel of þe Ascenciown of howre lord iesu crist."
- fol. 56, b.* "Here endis þe gloße of marke þee ewangelist in Englißsche tunge Thankyde be God Amen." Below is a sketch in black and red of Christ enthroned.

Throughout this Commentary on St. Mark are marginal references to Bede, Jerome, and Augustine, names only, underlined in red, or surrounded by a red line.

- (2) *fol. 57, a.* *A gloss and commentary upon St. Luke's Gospel*, similar to that upon St. Mark.

The Prologue begins : "þof it be wryten pat dyuers has wryten þo gospelys," etc. The text begins : "Fuit in diebus herodis regis," etc., and the translation begins : *þer was in þo dayes of herode kynge*," etc.

The initial *p*- in red, gold and black, extends down the left margin the whole length of the page. Below is a sketch in black and red of a winged ox, with the inscription : "Here is þo bigynnyng of Seynt Lucas Gospelus expownyng."

- fol. 59, a.* Sketch in the lower margin in red, black, and gold, of the Annunciation, with the rubric : "Here is þe expownyng of þe gospel of þe Anunciaciown of howre ladydi."

<sup>1</sup> *A Descriptive Catalogue of the Manuscripts in the Library of Corpus Christi College, Cambridge*, Part I. p. 64.

- fol.* 60, *b.* Sketch in the left margin in black and red of the Visitation, partly cut away, with the rubric, "[Her] is pe metyng [of M]ari *and* of Elisa[beth]."
- fol.* 63, *b.* Sketch of an angel in the lower margin, showing upper part of body only, with the inscription: "Gloria in excelsis." Beside it is a sketch in red and black of "Twey scheperdus" and two sheep, with the inscription: "Here is pe expownyng of pe gospel of howre laydi on Mydwyntur day."
- fol.* 64, *a.* Sketch in red and black of the Nativity, in the lower margin.
- fol.* 64, *b.* Sketch of the Presentation, in lower margin, red and black. The names "Jesus" and "Symeon" are given, and there is a rubric: "Here is pe expownyng of pe gospel on kondulmas day."
- fol.* 78, *b.* Bust of Christ in black and red in the left margin.
- fol.* 85, *b.* Sketch in the lower margin in black and red of Mary Magdalene holding a casket, with the inscription: "Here is po expownyng of pe gospel of Mari Mawdelene." Partly cut away.
- fol.* 102, *b.* In the left margin in black and red, a sketch of the Assumption, the Virgin in a vesica carried by four angels, with the inscription: "Here is po expownyng of pe gospel of po asumpciown of howre laydi."
- fol.* 104, *b.* On the upper margin, in red: "Fro men be po power of pe fend *and* not of god."
- fol.* 106, *a.* In the left margin sketch of the Virgin and Child with the rubric: "Here is po expownyng of howre laydi gospel red êche day of hyr."
- fol.* 107, *b.* In lower margin in black: "*and* neuerpeles pey dwelle in contynuaunce of peyre synus."
- fol.* 154, *b.* The end of the Commentary upon St. Luke.

At the end of the text is written in red: "Amen god be worschipped and for po luf of god pray for poo drawer *and* also for po wryter." The rest of the page is left blank.

These Commentaries upon the Gospels of St. Mark and St. Luke, together with another upon the Gospel of St. Matthew, form a group mentioned by Forshall and Madden in their preface.<sup>1</sup> The Commentary upon St. Matthew is found in two MSS., Univ. Lib. Camb. li. 2. 12, and Brit. Mus. Egerton 842, that upon St. Mark and St. Luke in MS. Parker 32, CCCC.<sup>2</sup> According to Forshall and Madden, these Commentaries are written in the Northern Dialect of the middle of the fourteenth century by an unknown author, not Wyclif. They are different in character from the translation of the Pauline Epistles which follows in MS. Parker 32, having prologues and a Commentary compiled chiefly from the writings of Origen, Augustine, Jerome, Hilary, Ambrose, Isidore, Gregory, Maximus, Rufus, Leo, and Bede.<sup>3</sup> As in MS. Parker 32. the handwriting changes at the beginning of the translation of the Pauline Epistles,<sup>4</sup> it would seem probable that the two parts of the MS. had originally no connection, and were merely bound together at a comparatively late date. The occurrence of the name *Nicolas Lenakars* in both parts of the MS., once on fol. 8, b,<sup>5</sup> and once on fol. 166, b,<sup>6</sup> does not disprove this. The name was probably copied on fol. 166, b, from fol. 8, b, and all that can be assumed from it is that the two parts of the MS. were bound in one cover some time before the late fifteenth or early sixteenth century when the scribble on fol. 166, b, was made.

Against the theory that the two parts of the MS. were originally separate it must be mentioned that the character of the illuminations remains the same throughout until fol. 203, a,<sup>7</sup> that the quality of the vellum, and the arrangement and size of the columns, are unchanged. The question therefore cannot be definitely decided.

(3) *The Pauline Epistles*, Latin Vulgate text with an English translation and a few short glosses and alternative renderings. The length of the alternating passages in Latin and English

<sup>1</sup> *Wycl. Bible*, Preface, § 18, p. ix.

<sup>3</sup> *Ib.*, p. x. note i.

<sup>5</sup> See p. x.

<sup>2</sup> *Ib.*, p. x. note h.

<sup>4</sup> See *infra*, p. xiv.

<sup>7</sup> See pp. xv.-xvi.

<sup>6</sup> See p. xiii.

varies considerably, from part of a verse to a whole chapter, the passages becoming gradually longer towards the end of the work.<sup>1</sup> The Latin Epistle to the Laodiceans is included but not translated.<sup>2</sup>

*fol.* 155, *a.* The Epistle to the Romans, beginning :—" Paulus seruus iesu christi," etc., and the translation beginning : " Poule seruauant of iesu crist," etc. In the upper margin has been some decoration, which has been almost entirely cut away.

*fol.* 165, *b.* The First Epistle to the Corinthians.

*fol.* 166, *b.* In the left margin is scribbled : " Nicolas Lenakars " and six other illegible words, in a later and much smaller hand than that on *fol.* 8, *b.*

*fol.* 167, *a.* In the lower margin are scribbled three illegible words.

*fol.* 169, *b.* Sketch of a woman's head in red, in left margin.

*fol.* 171, *b.* Sketch in red of a chalice, surrounded by a red line, in the left margin.

*fol.* 172, *a.* Sketch in red and black in the right margin of a chalice and host, surrounded by a pattern.

*fol.* 174, *a.* Sketch of a woman's head in the right margin.

*fol.* 176, *a.* The Second Epistle to the Corinthians.

*fol.* 177, *b.* A hand and forearm sketched in red in the lower margin.

*fol.* 178, *b.* Sketch of a *pokoe* in red and black.

*fol.* 182, *b.* The Epistle to the Galatians.

*fol.* 185, *b.* The Epistle to the Ephesians.

*fol.* 188, *a.* Busts of a man and a woman in red surrounded by a black line, in right margin.

*fol.* 188, *b.* The Epistle to the Philippians.

*fol.* 191, *a.* The Epistle to the Colossians.

*fol.* 193, *a.* The Latin Epistle to the Laodiceans, with a blank space left for the translation, in which is scribbled : *Henry Walker owithe* ; below : *Henrye . . . Henry Walker owyth*

<sup>1</sup> See Section VI.

<sup>2</sup> See Section IV.

*thys book God mak hym a good man amen.* Below are the letters : *a, b, c, d, e, p, f.* A late hand.

The First Epistle to the Thessalonians.

*fol.* 195, *a.* The Second Epistle to the Thessalonians.

*fol.* 196, *a.* The First Epistle to Timothy.

*fol.* 196, *b.* Bust of a woman sketched in the right margin.

*fol.* 197, *a.* Two Busts sketched in the left margin, and an episcopal staff.

*fol.* 198, *b.* The Second Epistle to Timothy.

*fol.* 200, *b.* The Epistle to Titus. In the left margin a sketch of the bust of a bishop, in black and red.

*fol.* 201, *a.* The Epistle to Philemon.

*fol.* 202, *b.* The Epistle to the Hebrews.

*fol.* 208, *b.* The end of the Epistle to the Hebrews.

The handwriting throughout is of the fifteenth century<sup>1</sup>; according to Dr. Montague James the Commentaries on St. Mark and St. Luke are in one or two hands, and the Pauline Epistles in another hand.

In a few places the scribe has written the name *Ambrose*, and once the name *Augustine*, in the margin opposite a gloss, as though to indicate the source of the gloss, or to suggest another explanation of a difficult passage.<sup>2</sup>

Throughout the MS. another and later hand has scribbled the letter *a* frequently, and the letter *c* occasionally, in the margins; these letters probably mark off the beginning and end of the lessons read in Church.

The initial letters are roughly drawn in red and black; occa-

<sup>1</sup> Dr. Montague James : *The Sources of Archbishop Parker's Collection of MSS. at Corpus Christi College, Cambridge*, p. 20 (Cambridge Antiquarian Society, No. XXXII. 1899), but the same authority assigns the handwriting of this MS. to the fourteenth century in his *Descriptive Catalogue of the Manuscripts in the Library of Corpus Christi College, Cambridge*, Part I. p. 64.

<sup>2</sup> See Section F. 3 h.

sionally some gold is used, and the last nine initials in the Epistle to the Hebrews are in red and purple.

Paragraph marks in red are placed between the Latin and English sections, except at the beginning of chapters in the Latin text; they are also placed at the beginning of many sentences. Capital letters in the text, other than at the beginning of a chapter in Latin, are often in red and black.

Throughout the Commentary on St. Mark, the name *Mark* is usually written in red at the top of each page, but in the Commentary on St. Luke the name *Luke* is only very rarely written, in small black letters. Throughout the Pauline Epistles the Latin title of the Epistle is usually written in the upper margin, the syllables being made to extend right across the two pages when the MS. is open. The letters are in black and red, and each syllable is surrounded by a red line. Towards the end, however, it is more usual for the whole name to be written on each page in red and black, often surrounded by a red line.

In the Pauline Epistles the first and last line, or the first two and the last two lines, of the Latin passages are underlined in red, the intermediate lines being underlined in black. This system is abandoned after the end of fol. 178, b (2 Cor. vi. 4), and thenceforward the Latin text is not underlined in the MS.<sup>1</sup>

In the English text only alternative readings, explanatory glosses, and words inserted for the sake of lucidity, are underlined, in black.

In the two Commentaries, only the English translation of the Gospel text is underlined, in black.

In the Pauline Epistles the numbering of the chapters is given in the margin, the numbers generally being written once in red and once in black and both surrounded by a line. On and after fol. 203, a, however, the numbering is merely written once, in black with a red line drawn through, and no surrounding line.

As changes in the numbering of chapters, the colour of the

<sup>1</sup> Except that the first and last lines of the Latin passages on and after fol. 203, a (Heb. v.) are underlined in red.

initials, and the method of underlining all coincide at the beginning of fol. 203, a, it would seem probable that a new illuminator finished off the MS.; the handwriting and the character of the translation remain the same.

In this edition the Latin passages and the glosses to the English version which are underlined in the MS. are printed in italics, with the expanded contractions in Roman type; the English text is printed in Roman type with the contractions in italics. The numbering of chapters and verses is that of the Vulgate, but occasionally the order of words in the English version prevents exact correspondence. The numbering of chapters in the MS. is not always quite in agreement with the Vulgate. All variations from the MS. are recorded in the footnotes, except that the frequent miswriting of *p* for *y*, and *y* for *p*, is corrected without comment. In the MS. two marks of punctuation are used, viz. the full stop and the inverted semi-colon; these are reproduced exactly in this edition, except that the usual semi-colon is used instead of the latter.

## SECTION II. *The Provenance of the MS.*

*MS. Parker 32* forms part of the great Collection of MSS. bequeathed to Corpus Christi College, Cambridge, by Archbishop Parker in the sixteenth century. The most interesting piece of evidence as to its history before it came into Parker's possession is afforded by a letter preserved in the same collection, and numbered 302 (p. 831) in MS. 114, B. The letter runs :—

My moſte humble dutie conſydered towarde youre Grace : it maye pleaſe youre Honoure to vnderſtande, that as it greatly delyghted me to heare of youre Graces proſperous returne into thys contrye, whyche (I doubte not) ſhall be greatly bothe vnto the glorie of god and vnto the profytt of his people, ſo lykwyſe it not a lytle greued me, that hitherto thorowe certeyne infirmities and diſeaſes, wherwythe I haue bene troubled more than thys hallfe yeare at certeyne tymes, vnto the greate loſſe of my tyme and hyndraums of my ſtudies, I coulde not attende vpon youre Grace

accordyng to my dutie. But to declare in the mean season my seruiseable and faythefulle hearte towarde yourre Honoure, I send vnto yourre Grace an olde monument worthy to be preserved and embrased for the antiquities sake, namely an exposition vpon the Gospelles of S. Marke, and of S. Luke, wythe alle the Epistles of S. Paule bothe in Latin and Englyshe: wher-vnto my wyffe yourre Graces daly Oratrix hathe added hyr poore present, that is a couple of fatte capons, and syx chykins, bothe of vs moste entierly wyschyng from God vnto yowre Grace, continuall healthe and prosperous felicitie, wythe dayly encrease of honowre. From yowre Graces Metropolitricke church at Cantorburye this present Wednysdaye.

Yowre Graces moste humble

Tho. Becon.

This letter can scarcely refer to any other MS. than Parker 32, which corresponds exactly to this description. The letter is not included in the volume of Parker's *Correspondence* published by the Parker Society,<sup>1</sup> but it is printed, with modernised spelling, in the biographical notice of Becon by John Ayre prefixed to the Parker Society's edition of Becon's *Early Works*,<sup>2</sup> apparently to show the friendly relations subsisting between Becon and the Archbishop.

The letter is undated, except for "this present Wednysdaye," but its date can be limited to within a few years.

As Parker is addressed in it as *yourre Grace* it must have been written during his archiepiscopate, *i.e.* between 1559, when he was consecrated, and 1575, when he died. But the date can be limited more closely than this, for the letter is dated from Canterbury by Thomas Becon. This Thomas Becon was a well-known divine, preacher, and author, at that time. He was born in 1511/12 in East Anglia, and educated at Cambridge, where he probably imbibed the strong opinions in favour of the Reformation which caused his later career to be full of vicissitudes. In 1542/3 he was made to recant his doctrine, and burn his books at Paul's Cross, but at the accession of Edward VI he was made rector of St. Stephen's, Walbrook, chaplain to Archbishop

<sup>1</sup> *The Correspondence of Matthew Parker, D.D., 1535-1575*, edited by J. Bruce and T. T. Perowne for the Parker Society, Cambridge, 1853.

<sup>2</sup> *The Early Works of Thomas Becon*, edited by the Rev. John Ayre for the Parker Society, Cambridge, 1843.

Cranmer and to the Protector Somerset, and one of the Six Preachers of Canterbury Cathedral. During Mary's reign he was imprisoned for a while in the Tower, and then spent some years in exile, but on Elizabeth's accession he returned to England, was reinstated in his former offices, and presented with some new benefices. From the year 1564 onwards his works are dated from Canterbury, where he chiefly lived during the last years of his life, until his death in 1567.<sup>1</sup> He was the author of a number of religious works,<sup>2</sup> the best known of which was *A new Postil, conteinyng most godly and learned sermons vpon all the Sunday Gospelles* (London 1567).

Thus the date of the letter to Parker may be limited to the period 1559–1567. Moreover, the letter refers to Parker's "prosperous returne into thys contrye." As it does not appear from the accounts of Parker's life<sup>3</sup> that he was ever out of England between 1559 and 1567, "thys contrye" must mean the county of Kent or the neighbourhood of Canterbury. Between his consecration at Lambeth in 1559 and Becon's death in 1567, Parker made several visits to Canterbury and to his diocese. His first metropolitanical visitation took place in September, 1560, according to his biographer, John Strype,<sup>4</sup> but this can scarcely have been the occasion, since Becon speaks of Parker's "returne." Other visits mentioned by Strype took place at Midsummer, 1563,<sup>5</sup> and in May 1565.<sup>6</sup> During the latter visitation the Archbishop gave three great feasts: one, at Whitsuntide, lasted for three days, Whitsunday, Monday, and Tuesday; the second was on Trinity Sunday, and the third on July 23, "in assize time." The gift of capons and chickens may possibly be connected with these feasts, and in any case one of these

<sup>1</sup> John Ayre, *Early Works*, p. xiii. (where another conjectural date, 1570, is also mentioned). *Dictionary of National Biography*, sub. nom. Becon, Thomas.

<sup>2</sup> See *Brit. Mus. Catalogue of Printed Books*, sub. nom. Becon, Thomas.

<sup>3</sup> John Strype, *The Life and Acts of Matthew Parker*, Oxford, 1821. *Dict. Nat. Biog.*, sub. nom. Parker, Matthew.

<sup>4</sup> Strype, Book II. chap. 2.

<sup>5</sup> *Ib.*, Book II. chap. 13.

<sup>6</sup> *Ib.*, Book III. chap. 2.

two visits was probably the occasion of Becon's letter and manuscript gift.

The next step would be to trace the manner in which the MS. came into Becon's possession, but there is no evidence on this matter. Parker was well known to be a collector of MSS., and in letters he requests his bishops and clergy to send him MSS. which they may find in Cathedral or Parochial Libraries. For instance, when the Bishop of Salisbury was in London, in 1568, Parker "took that opportunity to pray him to search narrowly the library of his Cathedral . . . and as he went his visitation . . . to make diligent inquiry for such ancient books"; accordingly the Bishop sent "one book written in the Saxon tongue . . . of a reasonable bigness."<sup>1</sup>

There is no evidence that Becon obtained MS. Parker 32 from the Cathedral Library at Canterbury; on the contrary it seems to have been, at any rate for part of its existence, in private hands. One of these owners was named Henry Walker, for he has scribbled his name in a blank space on fol. 193, a, and the phrase: "Henry Walker owyth thys book."<sup>2</sup> The handwriting is a late one of the fifteenth century.

Another owner was probably the Nicolas Lenakers who wrote his name in a large clear hand of the fifteenth century on fol. 8, b.<sup>2</sup> An attempt has been made to trace this Nicholas Lenakers, but though the name Lenakers, Lynacur, or Lynacre, is fairly common in Derbyshire, Staffordshire, and Kent in the fourteenth, fifteenth, and sixteenth centuries, no Nicholas of the name has been found before the latter part of the sixteenth century.

The following five occurrences of the name have been noted:—

(i) *Nicholas Lynacers* was Vicar of Chebsey in Staffordshire in the sixteenth century, and died before July 25, 1571, when letters of Administration were granted to William Mosse and John Mote for use of Alice, John, and Thomas Lynacers, fil. min.<sup>3</sup> No papers relating to this are extant. The Parish

<sup>1</sup> Strype, Book III. chap. 19.

<sup>2</sup> See *Section I.*

<sup>3</sup> *Lichfield Registry*, Chebsey, fol. 145.

Registers of Chebsey before the year 1712 are lost, so that no further information from that quarter is obtainable.

It is impossible that this should be the man whose name is written in the MS., because of the early date of the handwriting.

(ii) There was a well-defined family of *Lynacur*, of Brampton and Linacre in Derbyshire; the conjectural pedigree of this family is given by Yeatman<sup>1</sup> from Hugo de Linacre, who died before 1223, to James, who married Agnes Bagshaw at the end of the sixteenth century; but the name Nicholas does not occur in it. The pedigree of the same family is also given, with variations in Jowitt's *Reliquary*, IX. 29, in Vincent's *Derbyshire Pedigrees*, and in *Harl. Soc.* XXXIX. p. 837. The last continues the pedigree for four generations more, from a brother of the James Linacre of Linacre mentioned above. The family appears to have become extinct in the seventeenth century.

(iii) The will of *Thomas Lynacre*, Doctor of Physic, was proved in 1525,<sup>2</sup> but it does not give the names of any of his ancestors, only of his brothers and sisters, and none of the former was named Nicholas.

(iv) There is a family of *Linacre* of Chorley, Staffordshire, whose pedigree during part of the sixteenth and seventeenth centuries is given in *Harl. Soc.* LXIII. p. 157, and *Will. Salt Soc.* V, p. 203. This family was certainly connected with the Linacres of Linacre, for this note occurs in MS. Harl. 1439<sup>3</sup> :—

“This Thomas Linaere of Chorley, in the county of Staff., was descended from Linacre of Linacre in Derbyshire as appeareth by divers evidences and wrightings shewed unto me Ri. St. George, Norroy Kinge of Armes, at Litchfield, in my visitation of Staffordshire, a<sup>o</sup> 1614.”

Nicholas Lynacers. Vicar of Chebsey in the same county, may also have been a connection of the Linacres of Chorley.

(v) Lastly, in the Chamberlain's Accounts of the City of

<sup>1</sup> Yeatman, Sitwell, and Foljambe: *Feudal History of the County of Derby*, p. 26.

<sup>2</sup> MS. Bodfield 36, Somerset House.

<sup>3</sup> Quoted in *Will. Salt Soc.*, V. p. 203, note.

Canterbury<sup>1</sup> there are entries of Freemen of the same name, notably of *Robert Lyneaker*, yeoman, who married Joan, daughter of John Fowle, in 1549.

Since the English Version of the epistles contained in the MS. Parker 32 is certainly of Northern origin, judging from the forms of the language,<sup>2</sup> and since it was in the possession of Thomas Becon in Kent in the sixteenth century, it was thought possible that the migration of this translation from the North Midlands to Canterbury might have been explained by some connection with the Lynacre family. But there is no evidence to connect the Lynacres of Derbyshire and Staffordshire with those of Kent, or with Thomas Lynacre the Doctor of Physic, who possessed lands in Kent; nor has the identity of the Nicholas Lenakars who wrote his name in the MS. been discovered. Becon was in Derbyshire soon after his recantation in 1542/3, and from there he went to Staffordshire, where he remained for more than a year.<sup>3</sup> It may have been at this time that he obtained the MS. from a representative of one of the Lynacre families (i), (ii), or (iv) mentioned above.

### SECTION III. *Knowledge of the Manuscript.*

Knowledge of the existence of the early English translation of parts of the New Testament contained in MS. Parker 32 seems first to be found among historians of the English Bible in the first half of the eighteenth century. In 1731 the *New Testament translated by John Wiclif* was edited by John Lewis, with an introductory account of the several early English translations of the Bible. This Introduction was afterwards republished as a separate work<sup>4</sup> in 1739 and 1818. and in all three there is the same mention of the MS. Parker 32.

<sup>1</sup> See J. M. Cowper: *The Roll of the Freemen of Canterbury, 1302-1800* (1903).

<sup>2</sup> See *Section VIII.*

<sup>3</sup> *Dict. Nat. Biog.*, sub. nom. Becon, Thomas.

<sup>4</sup> Under the title: *History of the Translations of the Holy Bible into English.*

In the course of his account,<sup>1</sup> Lewis remarks :—

“ In the MS. Library of Bennet College [*i. e.* Corpus Christi College] in Cambridge is a gloss (P. VI.) in the English spoken after the Conquest, on the following Books of the New Testament, viz. the Gospels of St. Mark and St. Luke, and the Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, and Hebrews, among which is inserted, betwixt the Epistles to the Colossians and Thessalonians, the Apocryphal Epistle to the Laodiceans. Of this translation I hope it will not be reckoned impertinent to subjoin the following specimen sent me by Dr. Waterland :—

“ Mark i. 7. And He prechydde sayande, a stalworther thane I schal come eftar me, of whom I am not worthi downfallende, or knelande, to louse the thwonge of his Chawceers.

“ Mark vi. 22. When the Doghtyr of that Herodias was in comyn and had tombylde and pleside to Herowde, and also to the sittande at mete, the kynge says to the wenche.

“ Mark xii. 1. A man made a vynere, and he made aboute a hegge, and grofe a lake and byggede a tower.

“ Mark xii. 38. Bese ware of the scribes whylke will go in stolis and be haylsede in the market and for to sit in synagogis in the fyrste chayers.

“ Luke ii. 7. And layde hym in a cratche: for to hym was no place in the dyversory.

“ As for the Gloss or Comment that accompanies this version, it is very like that of Hampole’s on the Psalter. In it are no Reflections on the Friars and Popish Prelates, as is usual in Dr. Wielif’s writings, only the gloss is much more in the allegorical mystical way than in the literal one. These translations seem to have been made some time before the flourishing of the famous Dr. Wielif. . . . They seem not to have been published, but made only for the translator’s own use.”

Lewis, who apparently never saw the MS. himself, does not perceive that it contains two different works,<sup>2</sup> namely (1) the Gospels of St. Mark and St. Luke in Latin, with translation and commentary, and (2) the Pauline Epistles with translation and no commentary, the alternative renderings and occasional explanations not being worthy of that name. It is true that there are no reflections in either part on “ the Friars and Popish Prelates,” but the remark that “ the gloss . . . is very like Hampole’s on the Psalter ” is only applicable to that on the two gospels; this may be said to resemble Hampole’s in that it is not original,

<sup>1</sup> *e.g.* 2nd ed., 1739, pp. 16–17.

<sup>2</sup> See *Section I.*

being founded on the writings of the Fathers as Hampole's is on Peter Lombard's commentary for the most part,<sup>1</sup> and that its plan is to give first the Latin text, then the English translation, and lastly the Commentary. The Pauline Epistles and their translation differ from Hampole's work in containing no commentary, and in admitting alternative readings and a few explanations into the text. The opinion that the gloss is more allegorical and mystical than literal applies to the commentary on the two Gospels, not to the few explanations and additions to be found in the text of the Pauline Epistles.

Lewis' information was supplied to him by his friend Dr. Waterland, Master of Magdalene College, Cambridge, who had seen the MS. and transcribed from it the specimens printed by Lewis. Waterland says in a letter to Lewis, dated July 13, 1729<sup>2</sup> :—

“I just dipped into one [Testament] at Bene't, or part of one, (P. VI.), which is quite another version, and older than any I had before seen. Upon a transient view, I judge of the age only by the participles running in *-ande* instead of *-ing* . . . which is a mark of age above anything I have yet seen of Wickliff's, and goes up a century, perhaps higher, or half a century at least.

Obviously Dr. Waterland was misled as to the age of the version by the apparent archaism of this North-Midland inflexional ending.

In another letter<sup>3</sup> Dr. Waterland gives the more detailed description of the MS. that Lewis reproduced in his book. The idea that “this gloss is very like that of Hampole's upon the Psalms” was originally Waterland's, who wrote :—

“The text is first produced in Latin, a paragraph or more at a time, then follows the same in English, and after that a short comment. And the comment is much more in the allegorical mystical way, than in the literal.”

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<sup>1</sup> H. Middendorff : *Studien über Richard Rolle von Hampole*, Magdeburg, 1888.

<sup>2</sup> Dr. Daniel Waterland : *Works*, Vol. X., Letter No. XVII. p. 290 (Oxford, 1823).

<sup>3</sup> *Ib.*, No. XVIII. p. 295 f.

He also gives the versions of the Magnificat contained in Benne't, P. VI. and in the end of Hampole's Psalter, in order that Lewis may perceive the similarity in language and translation. Besides the opinions reproduced by Lewis, Dr. Waterland states :—

“The language, I conceive, is older than Wickliffe's time, and comes nearer to Hampole's. I judge the version and comment (or gloss) to be of 1340 or 1350.”

Lewis' notice of the MS. and its contents caused it to be mentioned by a few historians of the English Bible before the appearance of the present standard edition of the Wycliffite Bible.<sup>1</sup>

In 1810 Baber, in his *Historical Account of the Saxon and English Versions of the Scriptures previous to the opening of the Fifteenth Century*,<sup>2</sup> refers to Lewis' mention of the MS. Baber had not seen the MS. himself, he does not give its number, like Lewis he confuses Commentary and Translation, and he gives a very inaccurate description of its contents. He says :—

“We have parts of the Gospels of St. Mark and St. Luke, and of the Epistles to the Romans, Corinthians, etc. These translations are for the most part accompanied with a comment.”

He then repeats the specimen verses given by Lewis, but differs from him slightly in thinking that the translators of such works made them, not for their own use, but for that of their respective congregations.

Baber was followed by Bagster<sup>3</sup> in 1841, who again refers to Lewis, and gives the same extracts from the MS. He adds :—

“From the existence of a gloss comprehending so very large a portion of the New Testament, I think it probable that the whole of this division

<sup>1</sup> Forshall and Madden : *The Holy Bible . . . in the Earliest English Versions*, etc., 1850.

<sup>2</sup> Prefixed to his edition of *The New Testament translated . . . by John Wiclif*, London, 1810.

<sup>3</sup> *The English Hexapla*, London, 1841.

of the Scriptures was about that period thus rendered into English; this MS. may in fact be a portion of such a work."

He gives no proof in support of this view. He combines the opinions of Lewis and Baber as to the motive for the translation; he says:—

"This work was probably executed for private edification rather than for public circulation, by some priest seeking (as Mr. Baber conjectures) to instruct those over whom he is set."

He quotes Lewis' remark that the Comment resembles Hampole's, but does not consider that it is the actual work of Hampole:—

"I know of no data upon which to ascribe this work to Hampole, except that which may be supposed to be deduced from similarity of style, and this is very far from a sure criterion."

The mention of the existence of MS. Parker 32 and its contents, in the Preface to Forshall and Madden's edition of the Wycliffite Bible,<sup>1</sup> has led to some rather more scholarly notices of it since the year 1850. There it is recognised that the Gospel Commentaries which form the first part of the MS. are part of a work different from the bi-lingual version of the Pauline Epistles. The commentaries are said<sup>2</sup> to be by an unknown author, not Wyclif, who wrote in "the northern dialect in the middle of the fourteenth century." The other MSS. in which they are preserved are mentioned.<sup>3</sup> The version of the Pauline Epistles is correctly described, and in a note the English version of Rom. i. 1-10 is given. It is assigned to the latter half of the fourteenth century, so the editors evidently thought it slightly later than the Gospel Commentaries.

The next account of the MS., however, given by Dr. Stoughton in his book, *Our English Bible*,<sup>4</sup> in 1878, makes no advance.

<sup>1</sup> *Wycl. Bible*, Preface, § 23, p. xiii.

<sup>2</sup> *Ib.*, § 18, pp. ix.-x.

<sup>3</sup> *Ib.*, p. x. note h.

<sup>4</sup> John Stoughton, D.D.: *Our English Bible*, p. 47, London, 1878.

He writes :—

“ It is described in the [Nasmith] catalogue as written in the fifteenth century, but Lewis thought it belonged to an earlier period. Influenced by him, I once thought so too, and that after a personal inspection of the MS.; but now I am inclined to regard it as of later date. It has been remarked that the Comments contain no reflections on the Friars, a circumstance which contributed to raise a suspicion that the Comments were written before Wycliffe’s time; but I think it is more probable that this work belongs to the fifteenth century, and represents a version used by a circle distinct from that of Wycliffe and his followers. Lewis remarks, the work ‘seems not to have been published, but made only for the translator’s own use’—a supposition which, if correct, would strengthen my inference.”

In a note he adds :—

“ Forshall and Madden refer to the MS. . . . as containing St. Matthew. This is a mistake; the MS. seems to present a version different from the one which they describe.”

This is a very unsatisfactory account, and contains more than one unsupported assertion. For instance, Dr. Stoughton gives no reason for his change of opinion about the MSS., and it is evident that he makes no distinction between the date of the MS. itself and that of the work contained in it.

Again, he brings no evidence in support of his view that the translation belongs to the fifteenth century, and was intended for a non-Wycliffite circle. Although the complete Wycliffite versions were well known and widely read, it is, of course, conceivable that “ a circle distinct from that of Wycliffe and his followers ” in the fifteenth century would prefer not to use a Wycliffite translation of the Bible, and would therefore produce one of its own. But more evidence than the mere possibility of the existence of such non-Wycliffite versions in the fifteenth century is required, and an examination of the MS. shows that Dr. Stoughton’s theory as to the date and purpose of the translation is not only unsupported but untenable.

In the first place the language in which this translation is written is clearly that of the latter part of the fourteenth and not that of the fifteenth century.<sup>1</sup>

<sup>1</sup> See *Section VIII.*

Secondly, the opinion that the version was intended for use by a "circle" of readers is not borne out by the nature of the translation.<sup>1</sup>

Thirdly, the theory presupposes a definitely anti-Wycliffite bias in the translation, which might be expected to have left traces in the work, especially in the glosses and comments; but none are discernible.<sup>2</sup>

Lastly, the fact that there is only one extant copy of this translation goes against rather than in favour of this theory, though Dr. Stoughton thinks that his inference that the work was intended to be used by a circle is strengthened by Lewis' opinion that it was meant for the translator's own use. This appears illogical, but he seems to be contrasting this single copy, used by the translator himself among a small circle, with the many MSS. of the Wycliffite versions, made by several collaborators, and used by a very large number of readers all over the country.

Further, Dr. Stoughton's account is unsatisfactory because he has misunderstood Forshall and Madden's description of the MS., which is perfectly correct as far as it goes. The two distinct works contained in the MS.<sup>3</sup>—the commentaries on St. Mark and St. Luke, and the translation of the Pauline Epistles—are mentioned in two different paragraphs, it is true, but there is no mistake, and it is clearly stated that the Commentary on St. Matthew, which is associated with the other two Gospel Commentaries in some MSS.,<sup>4</sup> is not contained in MS. Parker 32.

Since 1878 several historians of the Bible in English have mentioned the existence of the versions contained in MS. Parker 32, without contributing anything to our knowledge of these early renderings, although they usually express a sense of their importance. Thus Mombert<sup>5</sup>: "The work itself is the most important in the field of English Translation down to that

<sup>1</sup> See *Sections VI and VII.*

<sup>2</sup> See *Section VI.*

<sup>3</sup> See *Section I.*

<sup>4</sup> See *Section VI.*

<sup>5</sup> Mombert, J. T.: *The English Versions of the Bible*, London, 1907 (new edition).

period"; and Moulton<sup>1</sup>: "Interesting and valuable monuments of learning and private zeal." Others who mention this translation of the Pauline Epistles are Edgar<sup>2</sup> and Lechler<sup>3</sup>; the latter follows the preface of the Forshall and Madden edition of the Wycliffite Bible; he sees in the fact "that the full Latin text always stands first . . . a clear proof that the work could not have been prepared for the people, but rather for the less educated class of priests."

Finally, pre-Wycliffite translations of the Bible have been investigated by Miss A. C. Paues, who mentions in passing that contained in the Parker MS. 32 in her *Fourteenth Century English Biblical Version*<sup>4</sup> (Introd. pp. xxvii. and xxviii. edn. of 1904). Miss Paues classes it with other Northern versions of parts of the New Testament<sup>5</sup> that were all probably made before the earlier Wycliffite version, and considers that it was of orthodox origin.

#### SECTION IV. *The Latin Text.*

The Latin text of the Vulgate contained in MS. Parker 32 is a fairly correct one, and is evidently based on a text of that English type which was reproduced extensively in English MSS. of the thirteenth century, but comparatively rarely in the fourteenth century. It has not been possible to find a MS. giving an exactly similar text. Throughout, the Latin words are spelt in the usual mediæval fashion; these spellings are of course retained in the text, and it has not been thought necessary to note them as text-variations. For the sake of comparison readings are given in some chapters chosen as specimens from the MS., showing how it varies from the *Codex Amiatinus*<sup>6</sup>

<sup>1</sup> Moulton, W. F.: *The History of the English Bible* (5th edition, revised and enlarged). London, 1911.

<sup>2</sup> Edgar, Andrew: *The Bibles of England*, London, 1889.

<sup>3</sup> Prof. Lechler: *John Wycliffe and his English Precursors* (translation by Prof. Lorimer, London, 1884).

<sup>4</sup> Cambridge, 1902 and 1904.

<sup>5</sup> See Section VI.

<sup>6</sup> Tischendorf, C.: *Novum Testamentum Amiatinum*, Lipsiæ, 1850.

(= A), which has been taken as a standard Vulgate text, and from the MS. Reg. I. B. XII (= W), which was chosen by Bishop Wordsworth and the Rev. H. J. White in their critical edition of the Vulgate New Testament<sup>1</sup> as a typical mediæval English Vulgate text.

*Romans I.*

	MS.	W.	A.
1	iesu christi	= MS.	christi iesu
8	uobis omnibus	omnibus uobis	= W
11	uobis gracie	= MS.	gratie uobis
13	habeam in	= MS.	habeam et in
15	promptum	quod in me promptus sum	= MS.
„	et uobis	= MS.	et in uobis
16	in salutem	= MS.	in salute
17	in fidem	= MS.	in fide
19	veritatem dei in	= MS.	veritatem in
20	et diuinitas	= MS.	ac diuinitas
„	in immundiciam	in immundicia	in immunditiam
24	corpora eorum	corpora sua	= W
25	mendacium	= MS.	mendatio
26	nam femine	nam et femine	= MS.
„	naturalem usum	naturalem	= MS.
27	inuicem	= MS.	in inuicem
28	sicut probauerunt	sicut non probauerunt	= W.
„	illos deus	eos deus	= MS.
„	in noticia	= MS.	in notitiam
„	conueniunt	conuenit	= MS.
29	homicido	homicidio	= W.
30	detractabiles	detractores	= W.
„	elatos sibi placentes	elatos	= W.

*Romans IV.*

1	dicimus	dicemus	= W.
2	operibus	operibus legis	= MS.
3	scriptura dicit	dicit scriptura	= MS.
5	iusticiam secundum propositum gracie dei	= MS.	iusticiam
8	imputauit	imputabit	= W.
9	circumcisione tantum manet	= MS.	circumcisione
„	fides abrahe	abrahe fides	= W.
10	sed prepucio	sed in prepucio	= W.
12	hij	ijs	his

<sup>1</sup> *Novum Testamentum Latine*, Oxford, 1883.

	MS.	W.	A.
12	vestigia fidei que est	= MS.	vestigia que est in
16	in prepucio		prepucio fidei
16	graciam firma	= MS.	gratiam ut firma
„	est ex fide	ex fide est	= W.
„	est pater	pater est	= MS.
17	credidisti	= MS.	credidit
„	vocat ea	= MS.	vocat
18	dictum est ei	= MS.	dictum est
„	ut fieret pater	ut pater fieret	= MS.
„	sic erit semen tuum ut	sic erit semen tuum	sic erit semen tuum
	nomen sicut stelle	sicut stelle celi	
	celi et sicut arena		
	que est in litore		
	maris		
19	infirmatus est in fide	= MS.	infirmatus fide
	nec		
„	cum fere	cum iam fere	= MS.
„	esset an[n]orum	annorum esset	= W.
21	promisit deus	promisit	= W.
„	est facere	est et facere	= W.
23	illi ad iusticiam	= MS.	illi
„	non est autem scrip-	non autem scriptum	= MS.
	tum	est	
24	sed propter nos quibus	sed et propter etc	= W.
	et		
„	suscitavit iesum chris-	suscitavit dominum	suscitavit iesum
	tum dominum nos-	nostrum iesum	dominum nostrum
	trum	christum	

## Colossians II.

1	hijs	= MS.	his
2	agnicionem	= MS.	agnitione
4	sublimitate	= MS.	suptilitate
6	christum iesum	iesum echristum	= MS.
7	abundantes in illo	= MS.	abundantes
8	secundum christum	secundum christi	= MS.
9	habitat	inhabitat	= W.
11	carnis sed	= MS.	carnis
14	decreti	= MS.	decretis
16	neomenee	neomenie	= W.
„	ymbra	ymbre	= MS.
20	elementis huius	= MS.	elementis
21	tetigeritis . . . gusta-	= MS.	tetigeris . . . gusta-
	ueritis . . . contrect-		ueris . . . contrec-
	aueritis		taueris
22	in interitum	in interitu	= W.
23	quidem rationem ad	rationem quidem	= W.
	non	non ad	= W.

In ten chapters chosen at random from the MS., its Latin text is seen to differ from both the Codex Amiatinus and the MS. Reg. I. B. XII. eighty-two times; it is in agreement with the Codex Amiatinus and different from the MS. Reg. I. B. XII. forty-three times, and follows the MS. Reg. I. B. XII. against the Codex Amiatinus fifty-seven times. It is difficult, therefore, to place it in closer relationship with either of these two rather than the other, and it would appear to represent a later English type of text that in process of recopying had received numerous minor alterations. It is noticeable that the variants are seldom of any great moment, but consist for the most part of inversions of the order of words, omissions of words, changes in the tenses of verbs and the cases of nouns, and in the way of naming Christ.

There are a few more important divergences; in the specimen chapters given above there are three examples of these.

In Rom. i. 30 not only is the word *detractabiles* found as against the *detractores* of the other two versions, but the words *sibi placentes* are added to the text.

Again, in Col. ii. 4 the MS. reads *sublimitate* with W as against *suptilitate* in A, which involves a change of meaning as well as a change of word.

Again, in Rom. iv. 18 the words *et sicut arena que est in litore maris* are added to the text, and are not found in this place in the other Vulgate versions; they have probably been adopted from Gen. xxii. 17, where MS. Reg. I. B. XII. reads: *multiplifico semen tuum sicut stellas celi et uelut arena que est in litore maris*, or from Heb. xi. 12, where the MS. itself reads: *tamquam sidera celi in multitudinem et sicut arena que est ad oram maris innumerabilis*.

These divergences are of a more serious character than the rest, and might provide clues to the original of this type of Vulgate text, but it has not been found possible to trace them.

*The Epistle to the Laodiceans.*

The spurious nature of the Epistle to the Laodiceans was recognised by Wyclif and by the author of the Later Wycliffite version, who omitted it from their translations. However, translations of it are found in ten of the later MSS. of the Later version,<sup>1</sup> together with a preface, which contains the following explanatory sentence:—

“ But this pistil is not in comyn Latyn bookis, and therfor it was but late translated into Englisch tunge.” <sup>2</sup>

This statement is not falsified by our MS., although it probably referred only to the two Wycliffite versions; for curiously enough, as has been noticed (*Section I.*), the Latin text of the Epistle is given, but the blank space left for the translation was never filled up, probably for the same reasons that led to its omission from the Earlier Wycliffite version and from some MSS. of the Later version.

It is remarkable that the Latin text of the Epistle to the Laodiceans contained in our MS. is not identical with that from which either of the translations printed by Forshall and Madden <sup>3</sup> was made, nor is it identical with the Latin text printed by Fabricius in *Codicis Apocryphi Novi Testamenti*, tom. ii., Hamburg, 1703 (quoted as *Fab.* in footnotes to the text), with which the MS. text has been collated. This becomes evident from the following table.

<sup>1</sup> These MSS. are given by Forshall and Madden, *Wycl. Bible*, Vol. I. pp. xxviii. and xxix. as: Bodl. Rawlinson C. 257; Harl. 6333; Emanuel Coll. Cambridge, l. 4. 33 (omits the last sentence of the Prologue); Cardwell; Ashburnham, 2; Jesus Coll. Cambridge, Q. Δ. 6; Camb. Univ. Library, Gg. 6. 8; Harl. 1212; Magd. Coll. Camb. Pepys, 2073; Lambeth 369.

<sup>2</sup> *Wycl. Bible*, Vol. IV. p. 438.

<sup>3</sup> *Ib.*, pp. 438, 439. One version is printed from MS. Pepys 2073, the other from MS. Harl. 6333, with the eight other MSS. collated.

	<i>Parker MS. 32.</i>	<i>Fab.</i>	<i>L.V.</i>
v. 1	et deum . . . a mortuis	<i>omitted</i>	<i>omitted</i>
v. 2	domino iesu christo	domino + noster	the lord iesu erist
v. 3	deo meo et christo	christo	to my god
„	iesu		
„	quod permanentes	<i>omits</i> in eo	that 3e be dwelling
	estis in eo et perseuerantes in operibus eius		and lastyng in hym
v. 4	neque destituant vos quorundam vaniloquia insimulancium seductorum ne uos auertant a ueritate euangelij quod a me predicatur		For neithir the veyn spekyng of summe vnwise men hath lettid 3ou, the whiche wold e turne . . . MS. Pepys 2073: Ne he vnordeynede vs of sum veyn speche feynynge that vs overturne <i>etc.</i>
v. 5	et nunc faciet deus ut qui sunt ex me ad profectum ueritatis euangelij dei seruiantes et facientes benignitatem eorum que sunt salutis uite eterne	. . . ex me perueniant ad perfectum	. . . to the profight of truthe of the gospel God schal make disseruyng, and doying benygnyte of werkis, and helthe of euerlasting lijf. MS. Pepys 2073: Also now schal God do hem leuyng, and doynge of blessidnesse of werkis, which heelthe of lyf is
v. 9	et ipse in uobis faciet misericordiam suam		and his mercy schal do in 3ou the same thing
v. 10	presencia mei	presentiam domini	presence of me
„	timore dei	timore domini	dreede of god
„	et erit uobis pax et uita in eternum	<i>omits</i> pax et	<i>does not translate</i> pax et
v. 12	sine retractu	sine peccato	without any withdrawyng
v. 13	et quod est dilectissimi gaudete in domino	domino + iesu christo	ioie 3e in Crist MS. Pepys 2073: and that it is, derlyngis, ioie 3e in Crist.

	<i>Parker MS. 32.</i>	<i>Fab.</i>	<i>L.V.</i>
v. 14	omnes sint	omnes sunt	be alle
v. 15	et que integra et uera sunt et pudica et iusta et amabilia et sancta	et que integra et uera et pudica et casta et iusta et amabilia sunt	hool and trewe and chaste and just and able to be loued
v. 18	in christo iesu	<i>omitted</i>	<i>omitted</i>
v. 20	et facite legi colocen- sibus hanc epi- stulam et colocen- sium uos legite	facite hanc episto- lam legi Colos- sensibus et eam que est Colos- sensium vobis	and do ye that pistil of Colocensis to be red to you.
	(remainder as in text)	(remainder omitted)	(remainder omitted)

In the text the verse-numbering of Fabricius is followed; two other printed Latin texts have been collated, and their variants recorded in the footnotes, viz. Stephanns Prætorius: *Epistola ad Laodicenses latine et germanice edita*, Hamburg, 1595 (quoted as *Steph. Prat.* in the footnotes), and Reineccius polyglot text (Leipzig, 1747), reprinted by K. W. Stein, in his *Kommentar zu dem Evangelium des Lucas, nebst einem Anhang über den Brief an die Laodiceer*, Halle, 1830 (quoted in the footnotes as *R. S.*). This text agrees with that of Fabricius, when not otherwise mentioned.

The great divergence of the MS. from these texts might provide a clue to the origin of all the Vulgate text contained in it, but it has not been found possible to identify it.

#### SECTION V. *The English Text.*

The merits of the English translation contained in this MS. are not very high: the author was evidently a man of great perseverance but not much ability, for his rendering is laborious and on the whole accurate, but very rough and pedestrian. He had no sense of style, of what he calls the "currysyte and fayrhed of woordys" (I. Cor. i. 17), and was unable to

rid his English of the influence of the Latin original, for it abounds with Latin constructions and the order of words is frequently entirely foreign to English usage.<sup>1</sup> He takes but little trouble to avoid repetition of a word or phrase, and is apt to render a Latin word invariably by the same English expression, whatever the context. Thus he almost always renders *euangelium* by *ewangelye*, not by *gospel*, *iustus* by *riȝtwis*, and *gentes* by *pe folc*, not by *gentiles*; for *gloria* he has two translations, *ioye* and *glorye*. The rendering of Latin conjunctions was a recognised difficulty among translators, who are characterised by their different solutions of it. Thus the reviser of the Wycliffite Versions recommends that *autem* and *vero* be rendered by *forsothe*, *but*, or *and*, and *enim* by *forsothe*, *cause thus*, or *forwhi*.<sup>2</sup> The translators of the E.B.V. use other equivalents<sup>3</sup>; in the Catholic Epistles of MS. Douce. 250, *soply* and *forsope* are used almost exclusively for *autem* and *enim*, while in the Prologue and the other Epistles in MS. Selwyn Coll. 108, L.1., which are by another hand, many other renderings are used, but never those. In the present text, the translator's lack of variety is particularly wearisome in his use of conjunctions; *forsope* is found corresponding to no less than four Latin words, viz.—

(1) *autem*, e. g. in I. Cor. iv. 10, etc. also, but rarely, *perfore*, e. g. I. Cor. v. 11, *for*, e. g. Eph. v. 13, and *but*, e. g. Eph. iv. 28. (2) *enim*, e. g. in Eph. v. 6, etc. also frequently *for*, e. g. I. Cor. iv. 20, more rarely *perfore*, e. g. I. Cor. iv. 9 and *forwhy*, e. g. Heb. ii. 10. (3) *etique*, e. g. in I. Cor. v. 10, etc. (4) *uero*, e. g. in Eph. iv. 11.

*Perfore* is used by him even more extensively, and corresponds to at least eight Latin words, viz.—

(1) *autem*, e. g. in I. Cor. v. 11, etc. as above. (2) *enim*, e. g. in I. Cor. iv. 9, etc. as above. (3) *ideo*, e. g. in I. Cor. iv. 17, etc. (4) *quidem*, e. g.

<sup>1</sup> For examples see *Section VII*.

<sup>2</sup> *General Prologue*, Forshall and Madden, Vol. I. pp. 57, 60; see the passage quoted in *Section VII*, p. lxx., below.

<sup>3</sup> *E.B.V., Introd.* pp. lxxviii. and lxxix. (1904).

in I. Cor. v. 3, etc. (5) *et*, e. g. in I. Cor. v. 6, etc., also rarely *zhe*, e. g. Eph. v. 12, *so þat*, e. g. Phil. i. 14, and very frequently of course *and*. (6) *igitur*, e. g. in Eph. iv. 17, etc. (7) *ergo*, e. g. in Eph. vi. 14, etc. (8) *propterea*, e. g. in Eph. v. 17, also, rarely, *for*, e. g. in Eph. vi. 13.

Another frequent translation is that of *in vicem* by *eyþer oper*, as in I. Cor. vii. 5, or by *with inne to gidere*, as in Eph. iv. 32, and *for* and *forwhy* are very favourite conjunctions.

The number of loan-words in this version is larger than that in the L.V. or in the E.B.V. It is, on the other hand, about the same as in the E.V., or perhaps a little larger. This is due to the translator's preference for anglicising the Latin words of his Vulgate to finding the corresponding native word. Thus he prefers *ewangelye* (*euangelium*) to *gospel*, *charite* (*caritas*) to *love*, *spyryt* (*spiritus*) to *g(h)ost* (as a rule), *suauyte* (*suauitas*) to *softness*, *mortificate* (*mortificatus*) to *slain*, *supplicacyouns* (*supplicationes*) to *beseekyng*, *susteynande* (*sustinens*) to *abiding*.

Incidentally it may be remarked that this fashion in Biblical translation may well be one of the sources of the *inkhorn terms* which characterise much fifteenth and sixteenth century literature; some of the glosses, also, which introduce more learned words, e. g. Rom. vi. 6, *þe consuetude of synne*, and Rom. vi. 19, *into consummacyoun of goode*, suggest that pulpit-teaching may have been another. Indeed the Elizabethan critic Puttenham accuses preachers and schoolmasters of having introduced them into the language —

“ We finde in our English writers many wordes and speeches amenable, and ye shall see in some many inkhorne termes so ill-affected brought in by men of learning, as preachers or schoolemasters.”<sup>1</sup>

These terms were not confined to Courtly Literature, and Puttenham speaks of them again as a feature of plays and interludes which particularly delighted the populace —

“ Finally as ye may ryme with wordes of all sortes be they of many sillables or few, so neuerthelesse is there a choise by which to make your

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Puttenham: *The Arte of English Poesie*, ed. E. Arber, *Lib. III.* chap. 4, pp. 157, 158 (first published 1589).

cadence (before remembred) most commendable, for some wordes of exceeding great length, which have bene fetched from the Latin ink-horne or borrowed of strangers, the use of them in ryme is nothing pleasant, sauing perchaunce to the common people who reioyse much to be at playes and enterludes.”<sup>1</sup>

From this it is clear that the use of such words is not conclusive evidence against a “popular” purpose in literature.

The proportions of loan-words in this text can be seen in the following example, where the words in the translation that are etymologically connected with the corresponding Latin words are marked with an asterisk (variations of spelling and dialect being disregarded).

Hebrews VI.

	MS.	E.B.V.	E.V.	L.V.
v. 1.	inchoacyoun *	(bygynnyng)	(= E.B.V.)	(= E.B.V.)
	perfeccyoun *	parfyt	= MS.	= MS.
	penaunce *	= MS.	= MS.	= MS.
	(ground)	foundement	= E.B.V.	= E.B.V.
2.	baptysm *	baptysmes	(waisslingis or)	= MS.
		baptysm		
	imposicyoun *	(puttyng in)	(leying on)	(= E.B.V.)
	resurreccyoun *	(arysyng azeyn)	(= E.B.V.)	(= E.B.V.)
3.	suffryd	(leten)	suffre	= E.V.
4.	impossible *	= MS.	= MS.	= MS.
	tastid	= MS.	= MS.	= MS.
	parteners	= MS.	parceners	= E.V.
	(lizted)	(= MS.)	illumyned	(liztned)
5.	tastid	= MS.	= MS.	= MS.
	vertuys *	= MS.	= MS.	= MS.
6.	renewyd *	= MS.	renewlid	= MS.
	penaunce *	= MS.	= MS.	= MS.
	crucifyande *	= MS.	= MS.	= MS.
	scorn	spectakel	= MS.	= MS.
7.	gendrande *	(bringeþ forþ)	(= E.B.V.)	(= E.B.V.)
	herbe *	= MS.	= MS.	= MS.
	couenable	= MS.	= MS.	= MS.
8.	reprouyd *	—	reprouable	= E.V.
10.	mynystrid *	= MS.	= MS.	= MS.
	seyntis *	(goode men)	= MS.	= MS.
	mynystryn *	—	= MS.	= MS.
	(vnriȝtwis)	(varyȝtful)	vniust	= E.V.

<sup>1</sup> Puttenham: *The Arte of English Poesie*, Lib. II. chap. 8 (9), pp. 95, 96.

	MS.	E.B.V.	E.V.	L.V.
11.	coueyte *	desyre	= MS.	= MS.
12.	feith *	= MS.	= MS.	= MS.
	paeyence *	= MS.	= MS.	= MS.
	enherite *	= MS.	= MS.	= MS.
14.	multiplyande *	—	= MS.	= MS.
	multiplye *	= MS.	= MS.	= MS.
15.	purehasyde	(get)	(= E.B.V.)	(had)
	repromyssoun *	(byheste)	repromyscioun (or biheesteazen)	(= E.B.V.)
	(fulle longe berande)	(longe abydyng)	suffringe	(= E.B.V.)
16.	confirmaeyoun *	= MS.	= MS.	= MS.
	part	ple	controuersye or debate	= E.B.V.
17.	abundauntly *	—	—	plenteouslier
	eyris *	= MS.	= MS.	= MS.
	vnmoebilte *	immebelnesse	vnmouablenesse (or sadnesse)	(sadnesse)
	counseil *	= MS.	= MS.	= MS.
18.	vnmoeble *	immebel	vnmouable	= E.V.
	impossible *	= MS.	= MS.	= MS.
	solace *	= MS.	solace or confort	= MS.
	purposid *	—	(put forth)	(= E.V.)
19.	stable	= MS.	(sad)	(= E.V.)
	veyle	(huydyng)	(= E.B.V.)	(= E.B.V.)
20.	currou *	(bifore goere)	(forgoere)	(= E.B.V.)
	entride *	= MS.	= MS.	= MS.
	ordre *	= MS.	= MS.	= MS.
Totals	46	32	42	38

Out of these 46 loan-words, 36 are etymologically connected with the words that they translate. The proportions in the following chapters, chosen at random, will illustrate the point further (the numbers in brackets are those of the etymologically connected words)—

	MS.	E.B.V.	E.V.	L.V.
I. Cor. v.	30 (21)	29	32	31
II. Cor. vi.	48 (30)	38	48	42
I. Thess. i.	23 (16)	20	24	21
I. Thess. iii.	36 (25)	31	38	36
Heb. v.	42 (22)	29	35	34
Totals	179 (114)	147	177	164

A number of mistranslations disfigure the text: these are often due to inaccuracy in grammar, though usually in these cases the mistake is evidently due to a confusion between two Latin case-endings that are identical in form.

Thus in Rom. i. 23, *ymaginis corruptibilis hominis* is rendered: *mannys ymage corruptible*, where *corruptibilis* should agree with *hominis*; cp. L.V. of an *ymage of a deedli man*. In I. Cor. i. 2, the dat. *ecclesie* is translated as though it were gen. of *þe kyrke*. In Eph. iii. 10, the MS. reads: *pat þe wisdom of God waxe knowyn manye formys*, where in the Latin *multiformis sapientia dei*, *multiformis* is the adj. in agreement with *sapientia*. Cp. L.V. *that the mychefold wisdom of God be knowun*. In Rom. xvi. 23, Lat. *Quartus frater* is rendered *þe fourthe broþer*, whereas *Quartus* is a proper name. In II. Cor. vi. 16, *dei uini* is rendered *god of lyff*, the adj. being taken for the noun *uitae*. In Rom. xvi. 23, *Salutat ros Gayus hospes meus et uniuerse ecclesie* is translated *Gayus myn hostager and alle þe kyrke gretys þow*, where the gen. sg. *uniuerse ecclesie* has been rendered by the nom. sg., thus giving a double subject to the sing. verb. *salutat*.

Other mistakes are due to the choice of the wrong meaning of a word of equivocal sense; this mistake is that against which the reviser of the Wycliffite Version was very careful to warn translators in his General Prologue.<sup>1</sup>

But in translating of wordis equiuok, that is, that bath many significacions vndur oo lettre, mai ligthli be pereil, for Austyn seith in the ij. book of Cristene Teching, that if equiuok wordis be not translated into the sense, either vnderstonding, of the autour, it is errour. . . .

Therefore a translatour hathe greet nede to studie wel the sentence, both bifore and aftir, and loke that suche equiuok wordis acorde with the sentence."

Examples from this text are--

In Rom. xi. 30, *misericordiam consecuti estis*, and in Rom. xi. 31, *ut et ipsi misericordiam consequantur*, the deponent verb is not only translated in the former instance by the English passive voice, but in both the literal meaning of *follow* is preferred to the secondary meaning *obtain* that is required by the sense. The translations of these two passages are respectively: *þe ar mercy folwyd*, and *so þat þey schulden sage mercy*; cp. L.V. *þe han gete mercy*, and *that also thei geten merri*. Thus the former case comes also into the first group of mistranslations due to grammatical

<sup>1</sup> Forshall and Madden, *Wycl. Bible*, Vol. I. pp. 59, 60.

inaccuracy; the same mistake occurs also in Rom. xi. 7; 1. Tim. i. 13 and 16, and elsewhere. In Rom. viii. 9, the general sense of the passage has not been considered at all: Latin: *Vos autem in carne non estis . . . si tamen spiritus dei habitat in vobis.* MS.: *But ȝee be not in þe flesch . . . so þat if þe spirite of god dwelle in ȝow.* Cp. L.V.: *But ȝe ben not in fleisch . . . if netheles the spirit of God dwelleth in ȝou.*

Sometimes the translator suggests two renderings of one word, between which he is unable to decide.<sup>1</sup>

For instance, in I. Cor. vi. 5, *ad uerecundiam* is rendered by *to ȝoure schame . . . or to ȝoure reuerence*, the former being the literal meaning, the latter the secondary meaning. In I. Cor. xv. 34, *ad reuerenciam* is translated by *to ȝoure schame . . . or to ȝoure profyte*. In Eph. v. 4, *rem* is rendered *thyng or profyte*.

Thirdly, some mistranslations are simply the result of inability to understand the Latin sentence, of taking one Latin word to be another similar to it, or of inaccuracy; such are—

Rom. i. 28: Latin: *et sicut non probauerunt deum habere in noticia.* MS.: *and as þei profid god not to haue in knowyng per synne.* Cp. L.V.: *And as thei preuened that thei hadden not god in knowyng.*—Titus ii. 3: Latin: *bone docentes.* MS.: *þei blessaude.* Cp. L.V.: *wel techynge.*—Eph. iii. 18: Latin: *longitudo, latitudo.* MS.: *hardnesse . . . and longnesse.* Cp. L.V.: *the bredde and the lengthe.*—I. Cor. vi. 10: Latin: *neque auari.* MS.: *nor anontryous men.* Cp. L.V.: *nether auerouse men.*—I. Cor. x. 25: Latin: *macello* is rendered by *cheke* instead of by a word meaning *shambles, meat-market* (Wycl. *bocherie*), probably by confusion with Latin *maxilla* = jawbone; it is, however, just possible that the confusion occurred in the English text, and the scribe may have written *cheke* instead of *chepe*.

In some cases the grammar is correct, but the order of the words is so unnatural or so rigidly on the Latin model as to amount to a mistranslation, since none of the meaning of the original Latin is conveyed by the English.

Examples are—

Rom. ix. 26: Latin: *vbi dictum est eis non plebs mea vos.* MS.: *where it is seyd to þem not my fole ȝe.* Cp. L.V.: *where it is seyd to hem, not ȝe my puple.*—Rom. ix. 30: Latin: *apprehenderunt iusticiam iusticiam*

<sup>1</sup> Cp. p. xlv.

*autem que ex fide est.* MS.: þey toke þe rihtwysnesse þe rihtwysnesse; þat is of feiþ. Cp. L.V.: . . . han geþe rihtwysnesse, 3he, the rihtwysnesse that is of feiþ.—I. Cor. xv. 28: Latin: *ut sit deus omnia in omnibus.* MS.: þat he bee god alle thynges in alle thynges. Cp. L.V.: that God be alle thingis in alle thingis.—I. Cor. xv. 26: Latin: *Nouissima autem inimica destruetur mors.* MS.: Forsope þe laste enemy schal be destroyed þat is deth. Cp. L.V.: And at the laste, deth the enemye schal be distried. Though the MS. translation here is misleading, it is more correct than the L.V., which is grammatically wrong.

Sometimes the gloss seems to imply a misunderstanding of the sense. This may, however, be due to some commentator on whose work the translator based his glosses.

Examples are—

I. Cor. xii. 28: Latin: *opitulaciones gubernaciones* (in a list of the gifts of the Spirit). MS.: *opytulacyouns* þat is to sey þem þe whylke brynge rychesses to þe more gouernynges.—I. Cor. xv. 32: Latin: *Si secundum hominem ad bestias pugnauit ephesi.* MS.: . . . þat I haue foughten or desputyd to þe beestys of Ephesy; þat is a geyn þe beestely lifande aftyr þe man þat is resonably for it is of þe man to belefyn and not to dye as a beeste: and if þe deaule ryse not; þis is onely to do.

A certain number of omissions occur both in the Latin text and in the English translation. These are in most cases due in all probability to a scribe rather than to the translator. They are particularly numerous near the beginning of the work. For instance, in Rom. vi. 3 only part of the Latin verse is given, but the whole is translated: on the other hand, the Latin text of Rom. iii. 17 is given, but is not translated, and again in Rom. i. 32; iii. 26; viii. 3; ix. 15; xvi. 9; I. Cor. vi. 10, and other cases, part of the verse is omitted in the English.

However, a few small omissions seem to be due to the translator himself; such are—

Rom. iv. 18: Latin: *et sicut arca que est in litore maris*; MS.: and as þe granelle of þe see.—Rom. i. 16: Latin: *in salutem omni credenti*; MS.: in to hele to alle folc.—In Rom. x. 3: the omission of the translation of the two words *et suam* seems to imply a lack of comprehension of the whole passage; the Latin reads: *Ignorantes enim dei iusticiam*

*et suam querentes statuere iusticie dei non sunt subiecti.* MS. : For þey unknowande goddys riȝtwisnesse sekaunde for to stable ; þei ben not subiect to þe riȝtwisnesse of god.

The additions to the text in the English rendering are numerous, though seldom of any length. They are all written in the same hand as the text itself, but as this is not the original MS. of the translator, the question arises as to whether these glosses are an integral part of the work or the interpolations of a reviser. An examination of them, however, leads to the conclusion that they form part of the translator's original work.

In the first place, the explanatory glosses are frequent in the early part of the work. *e. g.* in Romans and I. Corinthians, but in the later part they gradually become less so, and in the Epistles to Timothy, Titus, and the Hebrews they are rare. In the first five chapters of Romans, for example, there are 32 explanatory glosses, 13 in the first chapter of I. Corinthians, and 8 in the fourth chapter, whereas in the Epistle to Titus there is but 1, and in the first five chapters of the Epistle to the Hebrews only 3. This gradual diminution of the number of comments is parallel to the gradual increase in the length of the Latin passages translated, and both point to the conclusion that the translator came to do his work with more ease and less particularity.

Secondly, in some cases the nature of the gloss itself supports this assumption ; in each of the following examples the addition has been made by a translator who perceived that his sentence was involved, or without point, or ambiguous, and tried to make it clearer.

Rom. v. 14 : Into þe licnesse of þe preuaricaeyoun of Adam þe whilke þat is to say Adam is fourne of crist for to come.—Rom. vii. 11 : For synne has diseyued me . . . by þe maundement ; and by þat þat is to sey þe maundement it has slayn me.—Rom. vii. 15 : For þat þat I wyrke. *after þe outer man* I undyrstande not *after þe inner man* for I do not þat þat I wile þat is to sey good *after þe inner man* but I do þat I hate. *þat is to sey euylle*.—Rom. vii. 17 : Now þerfor I wyrke it not now ; *þat is to sey endyr þe herte* but þe synne þat dwellis in me : *þat is to sey in my flesh*.—Rom. ix. 5 : Of whom þey ben faderys of þe whylke crist is after þe

flesch þe whilke þat *is to sey crist* is god.—Rom. xv. 4: Alle thynges þat ben writen þat *is of crist in holy bokys* to oure doctrine þei ar wryten.—I. Cor. ii. 16: For who; þat *is who þat is beestely*; knowys þe wit of god . . . We forsoþe han þe wit of cryst.

The additions may be grouped under the following headings—

1. *Explanatory Glosses*, usually introduced by the formula *þat is . . .*, or *þat is to sey . . .*. Sometimes these are introduced in order to make the argument clearer by reference and repetition, as in Rom. v. 16 and xiv. 18<sup>1</sup>; sometimes to make an expression clearer by amplification, as in I. Cor. i. 26, and sometimes to interpret by a more explicit statement, as in Rom. x. 6, 7, and vi. 6. Some explain metaphors, *e.g.* Rom. xii. 21, one or two suggest alternative explanations, *e.g.* I. Cor. xi. 10, and some are particularly theological or mystical in character.

The following examples are taken from the early chapters where these glosses are most frequent—

Rom. i. 18: ira dei: þe wrathe þat *is þe payne* of god. iii. 20. omnis caro coram illo: alle flesch byfor hym þat *is every man fleschly lifande*. 22. iusticia autem dei: þe rihtwisnesse þe fore of god þat *is by þe whiche we ben iustified of god*. 23. gloria dei: þe ioie of god þat *is þe forgifnesse of god*. 31. sed legem statuimus: but we stablyn þe lawe þat *is we conferme þe lawe*. v. 11. non solum autem sed et gloriamur: not only þe for we schul be safe þat *is in þe lif of hym*; but also we ioien. 16. et non sicut per vnum peccantem ita et donum: and not as be one synne þat *is to sey of Adam so by þe gifte þat is to sey of god*. 16. iudicium . . . ex vno est in condemnacionem: þe dome is of one þat *is of one orygynal trespas of Adam brougt up in dampnacyoun*. vi. 4. per baptismum in mortem: by baptem in to þe deþ þat *is in to þe waschyng of synnes*. 6. vetus homo noster: oure oolde man: þat *is þe forme and þe consuctude of synne þe whilke is of vs*. 19. in sanctificacionem: in to santificaeyoun þat *is in to consummacioun of goode*. 20. liberi fuistis iusticie: 3ee were free of rihtwisnesse; þat *is þe lordschype of rihtwysnesse zou faylede*. viii. 3. dampnauit peccatum in carne: he dampnyd synne in þe flesch; þat *is in þe flesch of cryst doande avey synne*. 22. omnis creatura: alle creature þat *is to seye every man þat has Comynge with oþer creatures*. 38. neque instancia: nor instaunce. þat *is þise presente goodys or euylis*.

<sup>1</sup> Cp. 3 (ε) (β) p. xlvii. below.

x. 6. id est christum deducere : *pat is to lede criste heþpen . pat is to seye to denye crist for to haue ascendid.* 7. hoc est christum ex mortuis reuocare : *pat is for to reuoke criste fro deth pat is for to seye to trouwe pat crist descendide not in to helle.* xiv. 18. in hoc : in *pat þyng . pat is in riȝtwisnesse pece and ioȝe* (repeated from the preceding verse). 22. qui non iudicat semet ipsum in eo quod probat : *pat demys not hymself in pat þat he profys ; pat is he þe wylke doys none oþer thyng þan he profys is profitable.* 23. qui autem discernit si manducauerit : *he þat deseryues pat is metys trouande oþer clene and oþer ruelene if he hafe etyn.* I. Cor. i. 17 : non in sapiencia uerbi : not in wysdam of woord *pat is in þe curyosyte and fayrhed of woordys.* 18. uerbum enim crucis : *þe woord of þe cros pat is þe prechyng of þe crosse :* pereuntibus quidem stulticia est : to þe perschende it is folye . *pat is to þe perschende it semys joly.* 26. sapientes secuundum carnem . non multi potentes . non multi nobiles : wyse after þe flesch *pat is aftyр þe worldly wysdam* nor manye myghty *pat is with lordschype ;* nor manye noble *pat is thurgh schynnyng of kynne.* 28. ea que non sunt : þo thynges *þat ben not pat is þat becomye to be noȝht.* 29. ut non . . . omnis caro : *pat not eche flesch pat is þat no man riȝtful or wuriȝtful.* iv. 5. tunc laus erit unicuique deo : *þanne schal be reward or preysyng to ylke man of god pat is to þe good doande and to þe weel thenkande.* 7. te discernit : *diseryues þee pat is fro þe companye of þe loste.* 15. pedagogorum . . . in christo : of pedagogys in crist *pat is maysterys.* 18. inflati sunt quidam : summe of þou *pat is of þe phylosophrys ben blowyn with erþely wysdam.*

Examples of glosses which were intended to prevent too literal an interpretation of the text or to explain a metaphor are the following—

Rom. xii. 21 : *þe colys of fyre pat is to seye þe hete of charite.* xvi. 13. *hys modyr and myn pat is to seye in benefetyis.* I. Cor. ii. 16 : For who ; *pat is who þat is beestely ;* knowys þe wit of god. ix. 25. of alle he absteynys hym *þe whilke lettyn þe made of þe stryft.* xiv. 9. spekyng in þe ayre *pat is with a reyn strook of þe ayre.*

Glosses which suggest alternative explanations are exemplified by—

I. Cor. xi. 10 : *velamen habere super caput et propter angelos :* to haue a veyl vp on hyre hed : and *pat for aungelys pat is for þe reuerence of preestis ; þe whylke are þe messagers of god ; or ellys in auntyр þat þe preestys byholdande in to þe face of hyr be stird to lechcherye.* xi. 28. probet autem seipsum homo : *þerfore profe a man hymselfe . pat is examye or purge hymself.* II. Cor. vi. 4 : in necessitatibus : *nedys of lytflode or cloþyng.*

## Theological or mystical interpretations are—

Rom. xiv. 7: For none of ȝou lifes to hymself *pat is spyrytually in vertues*; and no man dyes to hymself *pat is to rices to hymself*, but to oure lord. xiv. 8. we lyfen *in lyff of vertues* . . . wheȝer we dyen to *rices and synnes* we dyen to oure lord. *pat is to ȝe symylytude of cryste in woise deȝ we ar baptysyd*. I. Cor. iii. 8: he forsoȝe *pat plantys* and he *pat moystys* ben one thyng *as in ȝe maner of nature*; so in *ȝe resoun of mysterye*. Heb. xi. 21: he worschipeide ȝe somet of his ȝerde. *pat is crist by whom in Egipt he hadde ȝe lordschipe and ȝe ȝerde of dyscopylyne*. xii. 1. so grett a cloude of witnesse insert to vs. *pat is so grett a multitude of seyntus pat fleen as cloudys and scheeldyn fro ȝe swellinge of tribulacyoun and reynyn to vs purgh loris of ȝe feith of goode werkys*.

2. *Alternative Renderings* of Latin words and phrases also occur incorporated into the text, as they do in the Wycliffite Versions, especially the earlier.

In this text they are not very common, and are much fewer in number than the explanatory glosses: they are rarer here, too, than in the earlier Wycliffite Version, but more common than in the later; for instance, in Romans, chap. i., there are eighteen alternative readings in the E.V., three in this text, and none in the L.V.

They may be classified as—

- (a) alternative translations of separate words, synonyms, and
- (b) alternative renderings involving differences of meaning.

Examples are—

(a) Rom. iv. 19: *infirmatus*: fleecchyng or *enstable*. v. 13. *imputatur*: put to or *trouwyd*. I. Cor. iv. 5: *laus*: reward or *preysyng*. xiv. 13. *ut interpretetur*: *pat he interprete or expoune*. Tit. iii. 8: *curent*: *pat ȝei chargyn or bysyen*. Heb. i. 3: *figura*: figure or *prente*. iii. 17. *cadavera*: ȝe careynys or *bodys*. v. 1. *assumptus*: takyn or *chosyn*. v. 11. *grandis*: gret . . . or *deep or suȝtyl*.

(b) Rom. i. 5: *apostolatum*: office of apostil or *power of ȝe office of apostyl*. i. 7. *uocatis sanctis*: callid holy or *in holynesse*. i. 17. *iustus autem ex fide uiuit*: forsoȝe ȝe riȝtwise man lifes of ȝe feyth or *elles þus Riȝtwise he is of ȝe feith eche man pat riȝtwis is*. x. 19. *ego* . . . *uos adducam*: I schal lede ȝou or *suffre ȝou to be led*. I. Cor. xv. 32: *pugnaui*: I hafe foughten or *desputyd*. II. Cor. vi. 3: *offensionem*: wrathe or *schauudre*. Tit. i. 5: *gracia*: grace or *cause*.

3. *Amplifications*, under which are included the various means, other than actual glosses, by which the translator tried to make his rendering of the Latin original clearer and more vivid, references to other books of the Bible, and other miscellaneous insertions. They are particularly frequent at the beginning of the work.

A certain amount of amplification is inevitable in rendering a Latin text into English; for instance, a Latin adjective frequently requires the support of a noun in English, and this has accordingly been supplied by the translator in many cases, *e. g.*—

Rom. iii. 8: bona = goode *thynges*. viii. 34: ad dexteram = at þe riȝt half. I. Cor. v. 13: malum = þe euylle *men*. Heb. iii. 4: omnia = alle *thyngus*.

No importance can be attached to these, but some of the other amplifications may be grouped under the following headings, though there still remain many unclassified additions.

(a) *Amplification of a Latin noun by an English adjective.*

Rom. iv. 3: scriptura = *holy* writ. 18. contra spem = ageyn þe *firste* hope. I. Cor. ii. 4: spiritus = þe spyrite *holy*. 13. in doctrina spiritus = þe doctryne of þe *holy* gost. iii. 13. in igne = in þe fyre *purgeande*. vi. 7. iniuriam = *open* wrong: fraudem = *prync* fraude. xiv. 2. lingua = þe tunge *enkuowen*. Tit. iii. 5: suam misericordiam = his *myche* mercy.

(b) *Amplifications of one noun by a phrase containing another.*

Rom. i. 18: impietatem = wickednesse *in god*. ii. 7. pacienciam = pacyence *of god*. iii. 25. deus = god þe *fadyr*. 27. factorum = *by* þe laure of werkys. v. 16. donum = þe gifte of þe *holy* goost. xv. 23. locum non habens = hafande no stede *of dwelling*. I. Cor. i. 20. conquisitor = sekar of *kyndys*. ii. 7. in misterio = in mystere *of* þe *incarnacyoun*. iv. 21. in uirga = in ȝerde *of correccyoun*. vi. 3. angelos = aungelis *of god*. xi. 34. in iudicium = in to þe dome *of* þe *dampnacyoun*. Heb. i. 9: deus deus tuus = þou god þe *souc* þi god þe *fader*.<sup>1</sup>

(c) *Rhetorical repetitions and exclamations.*

Rom. iii. 21: iusticia dei manifestata est, *etc.* = þe riȝtwisnesse of god is schewyd . . . *riȝtwisnesse I sey* witnessid, *etc.* 29. an iudeorum deus

<sup>1</sup> Here the former *deus* has been taken as vocative instead of nominative; the cases are alike in form; cp. L.V. *the god, thi god, anougthide thou*.

tantum nonne et gencium = whether of the Iewys only god *is formere*; whether he be not of þe folc *zis and of þe folc*. iv. 19. nec consideravit corpus suum emortuum . . . et emortuam uuluam sare = nor he beheld his body to be dead . . . *nor he beheeld þe wombe of sara to be dead*. xi. 20. bene = weel þou *seys*. xii. 9. dileccio sine simulacione; odientes malum = þe loue *be it* with oute symulacyoun *þe I seye* hatande euylle. 10. caritatem fraternitatis . . . honore inuicem preuenientes = in þe charitee of fraternytee *þe I sey* be fore comande in to gydere with wor-schype. Heb. ii. 6: quid est homo . . . aut filius hominis = what is he þe man *synnere* . . . or þe sone of man *what is he*.

(d) *Phrases of address, pronouns and nouns in the vocative case.*

Rom. iii. 27: vbi est gloriacio tua = þou *Iew* perfore wher is þi ioye. xi. 17. tu autem cum oleaster esses = þou *gentile* when þou were an osyere. 33. o altitudo = o þou *heygnesse*. I. Cor. iv. 16: rogo ergo uos = I praye þow þereof *breþere*. ix. 2. nonne . . . vos estis = whether þee ben not . . . *þee of corynthy*. Cp. Tit. iii. 14: discant autem = and *oure cretences* here þei.

(e) *Phrases to make a statement more explicit or emphatic by—*

(a) *Completing elliptical sentences, e. g.—*

Rom. iii. 9: quid igitur: perfor what *shal we seye*. iv. 16. ideo ex fide: perfore *eyres arn* of þe feip. vi. 15. quid ergo: perfore what *shal we do*. xi. 22. alioquin et tu excideris: or ellys þou hast fallyd *fro þe holy roote* (continuing the metaphor of the preceding verses). xii. 19. michi uindictam: to me vengaunce *I hafe reseruyd*. I. Cor. xiv. 22: prophecie . . . fidelibus: Profecyes forsoþe . . . to þe trewe *ar gyffen*. Tit. ii. 3: anus similiter in habitu sancto: þe oolde wymmen *conseyle þou to be* in holy habite.

(β) *Repetition and anticipation.*

Rom. ii. 6, 7: þe whilke schal ȝeelde to eche man aftyr his werkys. To þem þat ben of good werke . . . *he schal ȝeelde ioye*. iv. 15. wher þe lawe is not nor preuaricaeyoun *is not*. vi. 17. to þat fourme of lore in to þe whilke *forme* it is betake þou. xii. 1. þat þoure seruyse *in þise þynges forseyd* be resonable (referring to the first part of the sentence). xiii. 2. þei þat ageynstandyn þe *potestate* (repeated from the preceding sentence). I. Cor. xv. 18: *and if crist roos not* perfore þei þat slepten (etc.) (repeated from the preceding verse). vii. 1. Of þoo thynges of þe whylke þee writen to me *þat is of waddynge to be halweyl or not* (anticipating the rest of the chapter). 2. Ylke womman hafe sche hyr husbande . . . *þis seys þe apostyl aftyr Indulgence not after byddyng* (anticipating v. 6). ix. 1. Am I not free to take; *zis forwhy it is leefful to me þat is leefful to*

*opere apostolys ; þat is to sey lyf of þe ewangelye* (anticipating the argument that follows). xv. 34. Forwhy þe ygnoraunce of god somme hafe þe *whyke seyden þe deade to be raysed it was not to beleefe* (anticipating the rest of the chapter). vi. 18. For ylke synne what so euere man has don *out takyn fornyceacyoun with oute þe body it is ; ffor why opere synnes ouerly defoulyn þe soule* (anticipating the next sentence).

(γ) The insertion of negative phrases.

I. Cor. vii. 2 : ylke man hafe his wyfe *not an oper nor concubyne*. 33. he is deuysed *not þurgh kynde but þurgh werk*. viii. 1. charitee forsoþe edifyes þe *whyke is not blowyn but edifyes þe rustedefaste*. 13. I schal not etc. *not onely thynges offryd to mawmetys . but also alle flesch*. x. 28. etc 3ec not ; *why ; not for þe mete is euclene but for hym þat schewyd*. Phil. i. 25 : I schal dwelle *not lytyl while ; but lenge I schal dwelle*. Heb. ix. 1 : þe oolde testament hadde *sumtyme fleschly justifiacyouns but not verrey nor gostly*.

(δ) The insertion of words and phrases.

Rom. ii. 10 : indeo primum et greco = first to þe Iew and *after* to þe greke. v. 18. by one trespas *passyng in to alle . . .* by one manys ríztwísnesse *passyng in to alle men*. vi. 14. synne to 3ou schal not lord-schipe *as sumtyme it was wonte*. 16. to obeische *consentande and wyrkande*. xiv. 10. why demyst þou þi broþer *þat is not etande* or why dispisest þou þi broþer *etande*. I. Cor. iii. 13 : þer werk schal be opyn *at þe laste þof it be not now*. vii. 5. þat 3ee gyfe entente to prayere *more speedfully*. 12. not oure lord *with his propre monþ*. x. 22. wheþer we be strengere þan he *þat we may withstande hym*. xv. 10. þan all þey *by þem one*. Not forsoþe I *my one withoute grace wyrke*. 36. þou vnwys þe *whiche takys no tent*. Eph. iv. 14 : and we be not now *as we were som tyme*. Phil. iii. 15 : who so we be *þat ar parfyt fele we þat we ar imparfyt in comparysoun of þe perfeccyoun þat is comyn*. Heb. ii. 11 : ex vno omnes = alle eyn of one god ben.

(f) References to other books of the Bible.

Rom. xi. 8 : sicut scriptum est : as it is writen *in ysaye*. xv. 11. et iterum = and eft *dauid seys*. I. Cor. i. 31 : sicut scriptum = as it is wryten *in Ieremye*. vi. 16. erunt enim inquit, etc. = *As in genesi it is write þere schal ben he seys, etc.* II. Cor. vi. 16 : sicut dicit deus = as oure lord seys *in Ezechyelle*. Eph. iv. 8 : propter quod dicit = for þe *whiche þyng seys þe holy gost in þe psalme*. Heb. i. 8 : ad filium autem = and to þe sone forsoþe *seis oure lord by þe prophete*. iv. 5. et in isto munus = and in þis eft *seis dauid*.

(g) There remain a few other additions—glosses or amplifications—which call for special notice; such are—

Rom. xiv. 5: Forwhy an oþer man demys bytween day and day þat is to seȝ a day set bytwene to be chosyn in abstinence. The reference here to Abstinence seems to be suggested by the context, not to have any special reference to the fasts prescribed by the Church. The gloss is not very intelligible, and the passage seems to have presented a difficulty, for the Later Wycliffite Version does not make it at all clear; it reads: *Forwhi oon demeth a day bitwixe a dai, another demeth ech dai.*

I. Cor. iv. 3: To me forsoþe it is but for a lityl þat I be demyd of ȝow. þat is an vntrewȝ dyspensere or of men þat is of men whyles þey ben in þeyr day. The first part of this gloss is merely an explanation of the text as it stands, but in the second part the commentator understood the Latin *die* literally as *day*, as did the Wycliffite reviser, whereas here it seems to mean the *session of a Court*; cp. L.V. of *mannes day*, and A.V. of *mai's judgment*. "The idea of day as implying judgment is common in Hebrew, and would be directly assisted by such expressions as *dicem dicere* = to fix a day for judgment."<sup>1</sup>

I. Cor. iv. 8: Now bee ȝee fyld, now be ȝee maad ryche: withouten vs ȝee regnyn; not þat þe apostyl spekys here by a figure þat is cullyd yronȝa. For a discussion of this see *Section VI.* p. lxiii.

I. Cor. vi. 9: Molles. Molles ar seȝl þoo þat dyshoneeste þe rygȝor or þe strengþe of þe kynde of þe body encreuyd. This is an example of one or two cases in which the writer has used the actual Latin word in his translation, not having found a suitable rendering; he finds it necessary, therefore, to explain its meaning at some length.

I. Cor. viii. 5: þer ben many goddys and manye lordys in partieȝpacyoun of þe godhed. This gloss has no reference to Wyclif's doctrine of De minimis; it arises out of the context, and implies merely the gods of heathen mythology.

I. Cor. ix. 11: Is it gret if we schere ȝoure fleschly þyngys þat is temporal þynges þe whiche ben grauntyd to þe lyf and to þe nede of þe flesch. This explanation seems to be added in order to guard against the interpretation of *fleschly* in a derogatory sense, which was then frequently attached to it.

I. Cor. x. 7: þe puple sat to ete and to drynke and he ros vp to pleye. þat is to seȝe to make pleyes in þe worschyping of þe ylode. The N.E.D. gives instances of the use of the noun *play* from the time of King Alfred onwards in the sense of "a dramatic or theatrical performance," including one example from Wyclif (Wks. 1880, p. 429): *As men seȝen in þe pley of ȝork*. It is also used from the earliest times in the sense of "a particular diversion, game, or sport."

<sup>1</sup> Lightfoot, *Notes on the Epistles of St. Paul*, p. 198, London, 1904.

This gloss may contain an allusion to the religious plays, and if so the allusion is derogatory.

Eph. vi. 12: Ageyn þe gostly spyritis of ylle in heuyns þat is in this *lowcre eyre*. This is an allusion to the widespread mediæval belief that the air was the abode of Devils, which perhaps arose from Eph. ii. 2: *The prince of the power of the air* (A.V.). Milton makes use of this idea for his machinery in *Paradise Lost* and *Paradise Regained*, ep. *Par. Lost*, x. ll. 188-9—

“Through the air,  
The realm itself of Satan long usurped.”

And *Par. Reg.*, i. ll. 39-41—

“In mid air  
To council summons all his mighty peers,  
Within thick clouds and dark ten-fold involved.”

There is no hint of this allusion in the L.V., which reads: *azens gouvernours of the world of these derknessis, azens spiritual thingis of wickidnesse, in heuikli thingis*.

There are very few glosses which imply that the writer was making use of a commentary for his explanations; almost all arise directly out of the text, and many are necessitated by the poor quality of the translation. For one or two, however, some source must be assumed, though it has not been traced; such are—

I. Cor. i. 16: þe hows of stephan, þat is þe name of þat wydow. Here the Latin: *stephane* has been taken wrongly as a feminine genitive singular.

I. Cor. iv. 9: God has schewyd vs þe laste apostolys lyke unto þe laste halowys þat is *Eunice and Elze in tribulaciounis as ordeyned to þe deþ*.

I. Cor. ix. 20: to þem þat ben vedyr þe lawe; þat is to soȝe þe Samaritanys þe whilke rescuȝe onely þe fyne bokys of Moyses.

I. Cor. xi. 10: þe womman owes to haue a veyl vp on hyr hed and þat for aungelys þat is for þe reuerence of preestis; þe whylke are þe messagers of god: or ellys in auntyr þat þe preestis byholdande in to þe face of hyr be stird to lecherȝe. The first of these two attempts to explain the admittedly obscure and difficult passage would, if original, imply some knowledge of Greek, since it is founded on the literal translation of the Greek ἀγγέλους by *messengers*, not *angels*. Probably, therefore, this is founded on some mediæval commentary. The alternative explanation is probably the writer's own suggestion: no doctrinal question seems to be involved.

(h) The amplifications and glosses opposite which the names *Ambrose* or *Augustine* have been written require special consideration. They have been duly noted in the text. The name *Augustinus* is only written once, at I. Cor. xv. 45, and this gloss is too slight to afford a clue by which it might be traced to any particular work of St. Augustine.

The name *Ambrosius* is written seven times, *viz.* at I. Cor. x. 13, xiv. 30, xv. 3; II. Cor. iii. 12, v. 13, vii. 11. and xi. 8.

It has not been found possible to trace all these references satisfactorily, but one or two seem to have been based upon a commentary on the Pauline Epistles which was attributed to St. Ambrose in the Middle Ages. This is now held to be by another writer, to whom the name of Ambrosiaster has been given.<sup>1</sup>

The above passages have been compared with the corresponding parts of this commentary, and in the following cases there seems to be some relationship between the two works.

I. Cor. xiv. 30: *MS. Latin.* Quod si alij reuelatum sit sedenti prior taceat.—*MS. English.* For if it be schewyd to anoþer sittande, bettere þe firste holde he sylence *forwhy samtyne it is gifen to a lowere þat is not gifen to an heyere.*—*Ambrosiaster.* Id est, permittat potior inferiori, ut si potest dicat: nec aegreferat: quia potest et illi dari donum, ut dicat, cum videtur inferiori, quod potiori concessum non est. Sicut enim totum uni concedi non potest, licet potiori: ita et non potest alicui, quamvis inferiori, nihil impertiri: ut nemo sit vacuus a gratia dei.

Here the gist of the commentary is given by the gloss, and in the text there is no trace of the idea, common to both, of an inferior being deferred to by a superior.

I. Cor. xv. 3: *MS. Latin.* Tradidi enim vobis in primis quod et accepi quoniam christus mortuus est pro peccatis nostris secundum scripturas.—*MS. English.* For I hafe betake to you first þat I hafe tan of þe holy gost. þat crist is dead for oure synnes aftyr holy writtes of oolde testament þe *whylike profecyde þe dep of crist to be come.*

The commentary here consists of a long discussion of the use of the past tense in the Old Testament prophecies of the death of Christ, with examples. There may be some connection between this and the phrase *to be come* in

<sup>1</sup> See Migne: *Patrologiæ Cursus Completus*, tomus xvii., *ad opera Sancti Ambrosii Appendix*, p. 46 f. Parisiis, 1845.

the gloss, with its compound past tense. If this be so, the phrase can only be in the nature of a reminder to some one teaching or preaching from the English text.

II. Cor. iii. 12: *MS. Latin.* Habentes igitur talem spem multa fiducia vtimmr.—*MS. English.* Therfor we hafande suych an hope we vsen a greet trest. *pat is we exersysen vs purgh vse in gode werkys purgh pat trest.*

The first part of the long commentary upon this verse has no resemblance to the gloss, but one sentence towards the end may perhaps have suggested the gloss. It is: Nunc itaque opus est. ut crescat in nobis fiducia bonis actibus parata.

II. Cor. v. 13: *MS. Latin.* Siue enim mente excedimus deo siue sobrii sumus vobis.—*MS. English.* For wheper we exceedyn in thocht or we ben sobre to 3ou to god *it is to be left and not of man to be demyd.*—*Ambrosiaster.* Sive enim mente excedimus. deo; sive sanum sapimus. vobis. Hoc dicit, quia si elate vel superbe putatur locutus; quia laudare se visus est. verum dicens. Deo hoc remittendum; si autem non superbe intelligitur. sed ad gloriam audientium esse locutus. Corinthiis proficere dicit: ut tunc sanum sit dictum audientibus, si ita intelligatur ut dictum est; si autem jactanter putetur dictum. velut insanum deo dimittendum; onus enim superbia velut insania habetur.

Here the phrase in the gloss: to god *it is to be left*, corresponds to the *Deo hoc remittendum* of the commentary, but it is noteworthy that the Latin texts are not identical.

II. Cor. vii. 11: In this case both the gloss and the commentary proceed upon the same plan of working the comments into the text, but there is no other similarity between them. The additional matter is entirely different, and the Latin texts are also different, for the series of nouns (sed defensionem; sed indignacionem: sed timorem, etc., A.V. yea, what clearing of yourselves, yea, what indignation, yea, what fear etc.) vary greatly from each other. The last sentence of the gloss.—*pe grete synne of hym pat hadde his faderys wyfe*—is a reference to I. Cor. v. 1, and has probably been supplied by the writer himself.

In the remaining cases there is no resemblance whatever between the glosses and this particular commentary; the conclusion is that the Ambrosiaster commentary may possibly have been one of the sources for these glosses, but it cannot have been the only one. Possibly the marginal references were merely to remind the reader of the existence of commentaries by the Fathers upon these passages, which were considered important.

SECTION VI. *The Origin and Purpose of the Translation.*

This translation of the Pauline Epistles has no Prologue or other Introduction to explain how it came to be made, and its origin and purpose can, therefore, only be inferred from the nature of the work itself.

The North Midland characteristics of its English<sup>1</sup> connect it with a large group of renderings of parts of the New Testament into English. There are several of these renderings extant, whether with or without an accompanying commentary, from the fourteenth century, and all except one originated in the north of England. They are—

(1) Commentaries on the Gospels of St. Matthew, St. Mark and St. Luke.<sup>2</sup>

(2) A Version of the Acts and Catholic Epistles with parts of St. Matthew's Gospel.<sup>3</sup>

(3) The Apocalypse, with a commentary.<sup>4</sup>

(4) The Version of the Pauline Epistles in MS. Parker, 32.

The southern rendering mentioned above is that of the—

(5) Pauline Epistles and the Epistles of St. James, St. Peter, and St. John, contained in MS. Selwyn Coll. 108. L.I., and printed by Miss Paues.<sup>5</sup>

All of these, including the present version of the Pauline Epistles, seem to have been orthodox in origin, and to have been written for the clergy, the religious orders, or possibly the upper classes of the laity. In several cases this is proved by the address of the translator to his readers,<sup>5</sup> but in the case of the Pauline

<sup>1</sup> See *Section VIII.*

<sup>2</sup> *Wycl. Bible*, Vol. I. p. ix. Paues, *E.B.V. Introd.*, p. xxvii. (1904).

<sup>3</sup> Paues, *E.B.V.*, Cambridge, 1904.

<sup>4</sup> *Wycl. Bible*, Vol. I. p. viii. Paues, *E.B.V. Introd.*, p. xxi. f. (1902), p. xxvii. (1904).

<sup>5</sup> *E.B.V.*, p. xxvii. (1904).

Epistles of MS. Parker. 32, such evidence is lacking,<sup>1</sup> and no external references to it have been found. There is no prologue such as that prefixed to the Later Wycliffite Version,<sup>2</sup> or the dialogue between a monk, a nun, and their brother superior, which forms the Introduction to the E.B.V.<sup>3</sup> Conclusions as to its orthodoxy and as to its purpose can, therefore, only be drawn from the text itself and the glosses contained in it.

Those passages which seem to throw most light on the question of orthodoxy are the following—

Rom. xiii. 1: *Ike soule þat is euery man be it subiect to þise powers abouen þat is to kynges to princys to trybunys to centurions and to seculerys goode or euille.*

This gloss might seem in two ways to suggest the influence of Wyclif's teaching. The use of the word *seculerys* might come more easily from one to whom the upholding of the secular priests against the regular orders was a matter of interest, and the emphasis laid upon the claims of authority by the addition of the words *goode or euille* fits in with Wyclif's doctrine of Dominion and his insistence that those in authority must be obeyed, as in his famous phrase: "God must obey the Devil." On the other hand, the word *seculerys* is used here not of ecclesiastics but of lay rulers, and occurs quite naturally; the whole gloss is a legitimate expansion of the words commented on, and is too general to serve as evidence of definitely Wycliffite sentiment.

I. Cor. i. 24: *To þem callid Iewys or Grekys þat is to þem þe whilke ar kallid with predestynacyoun to þe lyf.*

This gloss, again, might seem to suggest some special theological point of view preferred by the translator, but the doctrine of predestination was not of controversial importance in the fourteenth century; there is no reference to it in the list of heresies attributed to Wyclif and condemned by the Council of Constance in 1418, and the gloss may be considered a perfectly correct and orthodox expansion of the translation.

I. Cor. ix. 9: *þou schalte not hynde to þe mouth of þe oxe plowande; þat is þou schalt not forbode þe prechour to lyfe of þe ewangelye þat is of þe prechyng.*

<sup>1</sup> "Concerning the Pauline Epistles referred to above, there is no direct evidence to connect them with either side, but as far as I have been able to examine them, they contain nothing but what is strictly orthodox."—Paues, *E.B.V. Introd.*, p. xxviii. (1904).

<sup>2</sup> *Wycl. Bible*, Vol. I, p. 1, f.

<sup>3</sup> *E.B.V.*, p. 1, f.; cp. also pp. 47, 48 (1904).

This is really a perfectly fair gloss on the text, cp. v. 14 in the same chapter and I. Tim. v. 18; but the emphasis laid on the passage by this particular interpretation of the metaphor may perhaps show an anti-Wycliffite tendency, since Wyclif advocated, in some cases, the alienation of Church property.

I. Cor. ix. 13: *pei pat wyrken in þe temple as workmen . . . pei pat serfen to þe auteer as preestys.*

This careful distinction between the priests who serve the altar and the other orders is distinctly non-Wycliffite if not anti-Wycliffite. The strong hostility of the orthodox members of the Church to Wyclif's eucharistic doctrines was always partly due to the realisation of the close connection between the Roman doctrine of Transubstantiation and the sacerdotal claims of the priesthood.

II. Cor. xi. 26: *In perelys in false freris* is the translation of *periculis in falsis fratribus*, where the Wycliffite versions read *false britheren*.

The MS. rendering is not necessarily to be considered Wycliffite; it may equally well represent a secular or a monastic point of view, since both these sections of the orthodox Church were opposed to the friars.

There are, lastly, three glosses similar to each other which seem to be directed against some definite abuse, or to reveal a personal point of view. They are—

II. Cor. ii. 17: *But we spekyng þe woord of god in pureness not for wynnynng, nor with mengynng of fables but as we hafe lernyd of god.* II. Cor. iv. 2: *Not goande in falsnes of ypocrisye nor auowtriande þe woord of god þurgh mengynng of false or prechyng for wynnynng.* II. Cor. vii. 2: *No man we corruptyn with mengynng of falsyte as þe false apostolys don.*

This insistent condemnation of preaching for gain may be an attack by a member of the orthodox party or by a follower of Wyclif against friars and pardoners: Chaucer's Pardoner admits to his fellow-pilgrims that his "entente is nat but for to wyne" in preaching.<sup>1</sup>

The phrase *mengynng of fables* or *falsyte* may be an orthodox censure on the preaching of the Lollards, though it may possibly be a more general attack on the anecdotal style of sermon which obtained in the fourteenth century, especially among pardoners and friars. Chaucer's Pardoner again affords an illustration—

<sup>1</sup> *Canterbury Tales*, C. I. 403.

“Thanne telle I hem ensamples many oon  
Of olde stories longe time agoon,  
For lewed peple loven tales olde.”<sup>1</sup>

These three glosses seem to suggest that the writer was a preacher of sober and learned discourses, with his own condemnatory opinions of “popular sermons.”

From these glosses it may be concluded that the translator was orthodox, since there is no evidence of Wycliffite leanings in his work, while there is some slight suggestion of Anti-Wycliffite views, especially in the gloss upon I. Cor. ix. 13. On the whole the evidence is slight; there is, indeed, hardly enough to indicate that he was interested in or aware of the current heresies. In a work belonging to the North or North Midlands this is not surprising, even at the very end of the fourteenth century. Certainly, Lollardy reached Leicestershire and Northamptonshire before the death of Richard II., but it did not spread to Lincolnshire till the fifteenth century.<sup>2</sup> Very little is known of Lollardy in Scotland; there is no evidence of its presence there until much later, and Murdoch Nisbet's rendering of the L.V. into Scots was probably not made until 1513-22.<sup>3</sup>

It is well known that the Church was not opposed to vernacular translations of the Bible until the prohibitions of Archbishop Arundel in 1408/9. French versions were current among the upper classes in England before Wyclif's time,<sup>4</sup> and there were, as has been seen, many orthodox versions of parts of the Bible in English. The author of *Piers the Plowman* was not uttering heretical views when he made Thought say

<sup>1</sup> *Canterbury Tales*, C. I. 435 f.

<sup>2</sup> See Trevelyan, *Age of Wycliffe*, map facing p. 352.

<sup>3</sup> T. G. Law, *The New Testament in Scots*, Vol. I. *Introd.* (Scottish Text Society, 1901).

<sup>4</sup> “As lords of England have the Bible in French, so it were not against reason that they hadden the same sentence in English” (Matthew, *English Works of Wyclif*, p. 429). See also S. Berger, *La Bible française au Moyen Âge*, pp. 115, 145 f., 230 f., where several French Biblical translations are mentioned, made in England in the fourteenth century or earlier.

that it was part of the work of Dobet to translate the Bible: he—

. . . “hath rendred the Bible  
And precheth to the poeple seynt Poules wordes.”<sup>1</sup>

These versions must all have been restricted to the gentry and to the clergy, since the poor could not have afforded to purchase MSS. But the Wycliffite Bible was definitely intended for all classes, and it was its spread among the poor that led to the Arundel restrictions, not its inaccuracy. Even after 1408/9, persons considered suitable by the Bishops or the Provincial Councils could always obtain a licence to have a vernacular Bible in their possession, and it is known that the Wycliffite Bible was often so licensed. The Church, then, even after the suppression of Wyclif's teaching, cannot be said to have been opposed to translations of the Bible as such, but merely to their indiscriminate circulation, because they provided a basis for individual and often heretical exposition of the Scriptures, and there is no presumption that a fourteenth-century translator of the Bible, working before the issue of the Arundel prohibitions, would be other than a loyal son of the Church.

There was a widespread feeling at the time that, if a translation were made, the Latin original should not be entirely separated from the English rendering. For instance, the author of a treatise on the Ten Commandments, writing c. 1420–1434, says in his prefatory note—

“And þerfor for þe blessinge and loue of god And oure lady; And of seint Michael, And of him þat made þis book, þat neuer man ne woman lete departe þe engeliche from þe latyn, for diuers causes þat been good and lawful to my felynge.”<sup>2</sup>

The views of the author of an Epistle called *The Chastising*

<sup>1</sup> *Piers the Plowman*, B. text, Passus VIII, ll. 90, 91; the passage also occurs in texts A. and C.

<sup>2</sup> MS. 94, f. 101 b, 102. St. John's College, Oxford, ed. J. F. Royster (p. 9).

of *Goddis Children*<sup>1</sup> upon the possession and use of vernacular versions are also noteworthy—

“Nepeles I wole not repreue suche translaciouns, ne I repreue not to haue hem on Englishe, ne to rede on hem where þei mowe stire ȝou to more deuocioun, and to þe loue of god. But utterli to vse hem on Englishe and leue þe Latin I holde it not commendable.”

There is nothing in this version of the Pauline Epistles which would have been censured by this author, especially as the Latin text is included, as it is not in the E.B.V. or the Wycliffite Versions. His is the Church's usual point of view; the actual making, possession, and reading of an English version are not condemned, provided that such a version is used as an aid to the study of the Latin text and not as a substitute for it.

The conclusion is, therefore, that this translation is orthodox in origin; there is no evidence against this, and it is rendered probable by the similarity of this to other contemporary northern translations of parts of the New Testament, the orthodoxy of which there is no reason to doubt,—by the very absence of controversial matter, by the presence of the Latin text, and by the comparatively early date.<sup>2</sup>

The question of the original purpose of the author in making this translation and the use for which it was intended can now be dealt with.

The opinions hitherto held by historians of the Bible in England as to the purpose of this work are various. The view held by Lewis was that it was made for the translator's own use; in this he is apparently followed by Moulton, and by Bagster, who adds the suggestion that it was to help in giving instruction. Baber, on the contrary, thought that it was meant for use by the congregations, Dr. Stoughton by a non-Wycliffite circle, and Prof. Lechler by ignorant priests.

Baber's opinion may be dismissed; it will be shown in *Section VII.* that the translation follows the Latin text too closely

<sup>1</sup> MS. B. 14, 19, fol. 62 b. Trinity College, Cambridge; cp. *E.B.V.*, p. xxviii. (1904).

<sup>2</sup> See *Section VIII.*

to be read independently of it, hence the work could have been of little use to ordinary members of a congregation.

Dr. Stoughton's arguments have already been dealt with.<sup>1</sup>

The view of Lewis and Moulton that the translation was made for private devotional reading is not borne out by the character of the glosses, which clearly suggest explanation and exposition rather than reflection.

On the other hand, the unsystematic arrangement of translated passages and the irregular occurrence of the glosses militate against the suggestion of Prof. Lechler that the work was intended as a handbook for ignorant preachers.

There remains the theory of Bagster that the translation was made for the writer's own use in giving instruction, and a closer examination of the glosses gives considerable evidence for this view, and throws some light on the kind of instruction for which the work might be used.

The study of the Bible was an important part of the mediæval University course. In this instruction in the Bible and Theology usually took the form of a dictation by the lecturer of a passage of the book under consideration, followed immediately by the dictation of a gloss or commentary upon the passage.<sup>2</sup> Hence in the catalogues of mediæval Libraries entries are frequently found of glossed Bibles or books of the Bible, as in the twelfth-century Catalogue of the Library of Christ Church, Canterbury, the fifteenth-century Catalogue of the Library of St. Augustine's, Canterbury, and in John Whytefeld's Catalogue, compiled in 1389, of the Library of Dover Priory.<sup>3</sup> The Catalogue made in 1418 of the Library of Peterhouse, Cambridge, contains entries of a glossed gospel of St. John and of a brief tractate on the Epistles of St. Paul<sup>4</sup> (*i. e.* the Commentary without the text). These were probably works of a different character from

<sup>1</sup> See *Section III.*

<sup>2</sup> H. Rashdall, *Universities of Europe in the Middle Ages*, Vol. I. p. 220 (1895).

<sup>3</sup> M. R. James, *The Ancient Libraries of Canterbury and Dover* (1903).

<sup>4</sup> See *Camb. Hist. Eng. Lit.*, Vol. II. chap. xv.

the MS. under consideration, being more methodical and theologically learned.

As to Schools, a good deal is known about their foundation and management in the Middle Ages, but not much about the instruction which was given in them. Many were ecclesiastical foundations, connected with Cathedral or Collegiate Churches or with Chuntries; others were purely secular, and were connected with Guilds or Hospitals, or were quite independent foundations. The question of schools in or connected with monasteries is a very doubtful one, but it does not appear that the monasteries maintained, at any rate before the fourteenth century,<sup>1</sup> any schools open to others than their own inmates.<sup>2</sup> Before then the only teaching given had been to those few boys who were offered by their parents for monastic life at an early age, and these were merely taught the rule of their order and singing for the choir. Later on there are records of some poor boys being maintained by the richer houses, but nothing is said about their education, though a little may have been provided by the chaplain of the Almonry.<sup>3</sup>

The ecclesiastical foundations were for the most part controlled by the secular clergy; from the meagre evidence as to the *curriculum* in these schools it does not appear that the Bible itself was taught as a rule, except the Psalms, the most usual book of instruction. A record of 1361 states that the boys in the school at Penrith, founded by the Bishop of Carlisle, were taught *super psalterijs* [*sic*], the grammar of Donatus, and singing.<sup>4</sup>

<sup>1</sup> A. F. Leach, *Early Yorkshire Schools*, Vol. I. Record Series, Vol. XXVII. p. viii. (1898).

<sup>2</sup> A. F. Leach, *Documents relating to Early Education in Worcester*, *Introd.*, p. ii. (1913): "The Monastic public school taught by monks is a mere chimera, no real specimen of which has yet been produced."

<sup>3</sup> *Ib.*, pp. xlv and xlvii.

<sup>4</sup> J. Wilson, *Scottish Historical Review*, Vol. XI. pp. 39-53, where it is suggested that *psalteria*, since the substantive is in the plural, may mean musical instruments of some kind (cp. Vulgate, *psalterium*, where A.V. reads *psalterij*), but it seems very unlikely that instruction in playing them would be given in the school.

On the other hand, the Chantry certificates and warrants made in the reigns of Henry VIII. and Edward VI. show that even the school in so remote a place as Burgh (Brough) under Stainmore in Westmorland contained a volume of six books of the Bible, called *glosa ordinaria*, valued at 13s. 4d.<sup>1</sup> These documents contain very few entries of books, and this is the only place where a Bible is mentioned.

There is evidence that the schools managed by the secular clergy were sometimes attended by those in minor orders. Twelfth-century records of this remain with regard to both Worcester and Lincoln.<sup>2</sup> At the former place, the four chaplains of the Carnary Chapel had to go to school daily, and lectures were given from 6 a.m. to 9 a.m. The school which they attended may have been a grammar school or a divinity school. Biblical instruction would certainly have been given in these cases, and for such instruction the work in this MS. is in many ways adapted.

In addition to this professional instruction there was more general instruction from the pulpit, both in monasteries to congregations of monks, and in ordinary churches to the general public.

The duty of the secular clergy in teaching the people, as Chaucer tells us that his Poor Parson did, was evidently considered to be very important. It is clearly and emphatically stated in a statute<sup>3</sup> of the diocesan synod of Carlisle held in 1259. The clergy of the diocese are to be subjected to a periodical inspection, and asked—

“whether they know the Decalogue, that is the ten Precepts of the Law of Moses, and that they preach and explain them to the people entrusted to them; and whether they know how to repeat the Seven Deadly Sins and to preach them to be avoided by the people; and whether they know simply the Seven Sacraments; and whether they have at least a simple understanding of the Faith according to what is contained in the Psalm

<sup>1</sup> A. F. Leach, *English Schools at the Reformation*, pp. 103, 104 (1896).

<sup>2</sup> A. F. Leach, *Documents relating to Early Education in Worcester*, pp. xvii.—xix. (1913).

<sup>3</sup> *Statuta Karleolensia*, MS. No. 26.

*Quicumque Vult*, and in the larger Creed, and know how to instruct the people entrusted to them in these things.”<sup>1</sup>

The preaching friars, as well as the secular clergy, taught the people from the pulpit, often with the assistance of glosses or commentaries. The friar in Chaucer's *Summoner's Tale* explains that he preaches—

“Nat al after the text of booly writ;  
For it is hard to yow, as I suppose.  
And thefore wol I teche yow al the glose.  
Glosynge is a glorious thyng certeyn,  
For lettre sleeth, so as we clerkes seyn.”<sup>1</sup>

Ironical as it is, this passage is contemporary evidence of the kind of preaching then in vogue, and for such preaching the MS., with its convenient juxtaposition of the Latin and English passages, and its elucidating comments, would clearly be useful, though it is, as will be shown, not adapted in some ways for ordinary preaching purposes.

The character of the glosses and amplifications themselves has already been examined in *Section V.*, and certain kinds of additions there grouped together bear on the purpose of the translation, and point directly to the conclusion that it was meant for use by a teacher or preacher. Those that do so most clearly are those that help to make a statement more emphatic, especially by putting it negatively as well as positively—see *Section V.* 3 (e) (γ). This way of looking at a thing from both sides is particularly convincing as to the didactic purpose of the work. Almost equally so are the phrases which recapitulate preceding arguments, or anticipate what follows—see *Section V.* 3 (e) (β), thus making the subject-matter of the whole passage clear at once and continuously. Again, the rhetorical repetitions and exclamations, and the phrases of address inserted for emphasis (*Section V.* 3. c, d) suggest that the writer was thinking of expounding or declaiming the text rather than merely reading it

<sup>1</sup> Translation by James Wilson in *Scottish Historical Review*, Vol. XI. pp. 39-53.

<sup>2</sup> *Canterbury Tales*, D. I. 1790 f.

or meditating upon it. The references in the text to other books in the Bible (see *Section V. 3. f*) would be particularly useful to a preacher as reminders, but they are too vague to serve any other purpose. The same is true of the marginal references to passages in the writings of St. Augustine and St. Ambrose (*Section V. 3. h*). The explanatory glosses, too (*Section V. 1*), would afford excellent help to any one teaching from the Bible, particularly those which explain metaphors and suggest alternative interpretations. It is noteworthy that these are quite different in character from the alternative renderings of separate words which occur very frequently in the earlier of the two Wycliffite versions,<sup>1</sup> which was intended to be read by all classes.

There are a few other additions to the text not noted in *Section V.* which afford some evidence in support of this theory of didactic purpose, and suggest that the writer, in spite of the occasional rhetorical treatment of his work that might belong to the pulpit rather than the teacher's desk, had, on the whole, an audience of students able to follow the Vulgate Latin in his mind—an audience such as might be found in a school for those in minor orders, or in a monastery—rather than an ordinary congregation of laity.

I. Cor. iv. 8: Now bee ȝee fyld . now be ȝee maad ryche; with outen vs ȝee regnyn; *not [sic] þat þe apostyl spekys here by a fygyure þat is callyd yronya.*

This is evidently a gloss intended for a teacher; the use of the learned word *yronya*, and of other learned words in glosses (see *Section V.*) shows that the writer can hardly have meant his work for the common people, who would not have understood it.

Rom. xiv. 6: He þat etys þat *is alle thynges* he etys to oure lord . . . he þat etys not þat *is he þat abstenes* to oure lord he etys not; þat *is to þe honour of oure lord it is* þat he etys not; and he thankys god for þe *abstinence gifen vnto hym.*

Here the text is filled out, point after point being carefully emphasised so that nothing be lost by untrained minds because of the conciseness of the original.

<sup>1</sup> See *Section VII.*

I. Cor. vii. 18: . . . be he not circumcayded; *þat is be he not constreyned to þe þeureys use.*

By this gloss the significance to the argument of the difficult word is made clear.

I. Cor. ix. 4: Wheþer we haue not power of etyng and drynkyng *þoure thyngys þat is of lyfþyng of þoure goodys . as þof he seyde þis we haue.*

Here the answer is duly supplied to the rhetorical question in the text, as though to remind a teacher that a slightly educated person might not perceive that an affirmative answer was really implied.

I. Cor. xii. 3: No man may seye *þat is verrely in thouȝt woord and werk iesus is lord* but in þe holy gost.

This phrase gets the full meaning out of the sentence, and may well have been the text of a discourse.

I. Cor. xiv. 26: Ylkeone of ȝou has þe salm . *þat is þurgh þe grace of god vnderstandys þe salmys* ; an oþer has þe tonge . *þat is to seye dyuerse kyndes of tonges* an oþer has lore *of theureys* an oþer has þe apocalipse . *þat is to sey reuelacyoun* an oþer has interpretaacyoun . *þat is to sey expositacyoun of scripturis.*

Here an explanatory note is added to each phrase so that none of the meaning may be lost or assumed as known. This passage illustrates the careful exactness with which the argument of the original is followed, the recapitulations, amplifications, and explanations with which each point is secured. The same characteristics have been illustrated by other glosses already quoted in *Section I*.

Apart from the additions themselves there are one or two points which are also in favour of this theory that the work was undertaken by a cleric for his own use in preaching or teaching.

The gradual change in the length of the passages translated at a time and in the frequency of the glosses suggests that the writer grew more at home in his work as he proceeded, and no longer required so many reminders<sup>1</sup>; and also that he was not thinking so much of the needs of other teachers who might make use of his work as of himself.

The presence of the Latin text is also significant, since it is absent in both the Wycliffite versions, and also in the E.B.V., in the former case because they were not intended for ecclesiastics alone, but for the whole nation, and in the latter because the persons for whom it was made could not understand the Vulgate.

<sup>1</sup> See above, p. xlii.

so that to include the Latin text would obviously have been superfluous. Richard Rolle's *Psalter*, which gives the Latin text, is altogether of a different character, since it was meant for private reading and meditation, and included a commentary.

The conclusions, then, to be drawn from records of mediæval religious instruction, and from an examination of the text itself, are that this translation was not made for ordinary reading by all and sundry, as the Wycliffite versions were, since in addition to other reasons its English is too awkward and unintelligible for those who could not refer to the Latin text, which is included in the work. It does not seem likely that it was meant for the private study of educated persons, nor that the author made it, as Richard Rolle did his *Psalter*, for some friend, clerical or lay; the character of many of the glosses goes against both these possibilities, and in the latter case there would probably have been some indication of its purpose in the MS. or in the work itself. Again, its comments are too simple in character and desultory in method for it to have been used in University teaching. Rather, it appears to come from one who was interested in the question of preaching—a supposition borne out by the glosses on II. Cor. ii. 17, iv. 2, and vii. 2, quoted on p. lv.—and knew something of rhetorical methods. The whole nature of the work suggests that it was made for the author's personal use in expounding Pauline arguments or in basing sermons upon them. The glosses almost all arise quite simply out of the context, and very few imply the use of any learned sources; this fact alone precludes the supposition that the work was intended as a text-book for advanced teaching, and so does its want of method. The Carlisle statute quoted above shows that the secular clergy were expected to teach from the pulpit; that glosses were used in sermons is certain from Chaucer's ironical reference to this method of exposition in the *Summoner's Tale*, and there are frequent allusions to it in *Piers the Plowman*.

On the other hand, the work would be equally well adapted for the use of a teacher in a school addressing an audience composed of students who were capable of following, more or less,

the passages in Latin as he read them. A similar audience would no doubt be provided by a congregation of monks, but the close way in which the argument is followed and its points emphasised, anticipated, and recapitulated, as in I. Cor. xiv. 26, suggests that it may well have been used by a teacher in a school such as that attended by the chaplains of the Carnary Chapel at Worcester. The absence of book-learning in the glosses would not be felt in the instruction of slightly educated men in minor orders, for whom the proper understanding of the Pauline argument was of the first importance. The large number of learned words contained both in text and glosses, as in I. Cor. iv. 8, support this suggestion of pedagogic use, but they are not a conclusive proof, since if the people found them pleasing in religious plays,<sup>1</sup> they would no doubt not dislike them in sermons.

The translation is certainly not Wycliffite but orthodox, and is such that the Church can have found no reason for prohibiting its use. It was made by an ecclesiastic—monk or secular clerk, but not friar, since a friar would never have translated *in falsis fratribus* by *in false freris*.<sup>2</sup> A monk would have more leisure and perhaps more learning for such a work than a secular clerk, but would be less likely to have so marked a bent for teaching or preaching as that displayed by the author.

As to the date when the translation was made, it is impossible to determine an exact date in the absence of any external evidence or any definite clues in the work itself. There is perhaps a slight indication in Col. i. 29, which reads: "I trauayle in striuande agynus pe rebelys." This interpolation seems quite gratuitous, and may perhaps indicate a date soon after 1381.

The language-forms point to the latter part of the fourteenth century,<sup>3</sup> and the handwriting is of the same date, or perhaps a little later.<sup>4</sup>

<sup>1</sup> See the second passage from George Puttenham quoted in *Section V*, pp. xxxvi, xxxvii.

<sup>2</sup> I. Cor. xi. 26.

<sup>3</sup> See *Section VIII*.

<sup>4</sup> See *Section I*.

The translation may have preceded the Wycliffite versions, and at any rate was probably not long after them, since when these translations of the complete Bible became widely known there would be less likelihood of such halting and laborious translations of portions of it being made.

In any case it was almost certainly made before 1408/9, when, by the Constitutions of Archbishop Arundel, the use of all English versions made in the time of Wycliff or since and the making of new ones were strictly forbidden to all, clerical and lay alike.<sup>1</sup>

#### SECTION VII. *The Translation compared with its Contemporaries.*

The translations of the Bible in the fourteenth century form part of a general activity in translating in England at that time. Most of the literary production, from that of the "grand translateur" downwards, consisted of translations and adaptations both in verse and prose, of foreign originals. Here it is only necessary to consider those in prose; these differ widely in character. In the first place there are those admirable renderings which combine a reasonable amount of accuracy with idiomatic and natural English, such as Chaucer's *Boethius*; on the one side of these are the free and unpedantic translations which regard the spirit rather than the letter, such as *The Travels of Sir John Maundeville* and John Trevisa's translations of Higden's *Polychronicon* and of the *De Proprietatibus Rerum* of Bartholomæus Angelicus; and on the other side are those works which are little more than word for word construing from their respective originals, such as Dan Michel's *Ayenbite of Inwit* and Richard Rolle's *Psalter*, the former being a translation from the French, the latter from the Vulgate Latin. There is interesting contemporary evidence that the questions of translations

<sup>1</sup> Wilkins, *Concilia*, Vol. III. p. 317.

generally, and of the claims of literal as against idiomatic rendering, were being discussed. The author of the *Chastising of Goddis Children*<sup>1</sup> recognises the arguments then current against translating the Bible into English at all, but is not himself utterly opposed to vernacular renderings and their moderate use. He writes—

“Many men repreueþ to haue þe Sawter or Matyns or þe Gospel in Englisch or þe Bible, bicause þei moun not be translatid in-to no vulgar word bi þe word as it stondip wipoute greet circumloeuicioun affir þe felyng of þe first writaris whiche translatiden þat in-to Latyn bi þe teching of þe Hooli Gost. Neþeles I wole not repreue suche translaciouns, ne I repreue not to haue hem on Englishe.”

The question of the advisability of translations at all is discussed at greater length in a *Dialogue between a Lord and a Clerk upon Translation*,<sup>2</sup> written by John Trevisa probably about the year 1387, when he translated Higden's *Polychronicon*, for the Lord urges the Clerk in the dialogue to translate the “books of Chronicles” of “Ranulphus, monk of Chester.” The reasons for translating these and other useful works into English are set forward by the Lord, who demolishes the objections raised by the Clerk. Translations of the Bible are only mentioned in illustration of the general argument. The Septuagint, the Vulgate, and various Old English renderings are adduced by the Lord to show that Biblical translations have always been considered advisable, and the prevalent contemporary opinion that they were then particularly necessary, in spite of a certain prejudice against them (voiced by the Clerk), is expressed in the following passage—

“Also holy wrytte in Latyn is bothe good and fayr And yet for to make a sermone of holy wrytte al in latyn to men that can Englysshe and no latyn, it were a lewd dede, for they be neuer the wyser For the latyn but it be told hem in Englysshe what it is to mene. And it maye not be told

<sup>1</sup> MS. B. 14. 19, fol. 62 *b*. Trin. Coll. Camb. cp. *E.B.V.* p. xxviii. (1904).

<sup>2</sup> *An English Garner: Fifteenth Century Prose and Verse*, ed. A. W. Pollard, p. 203 f. (1903), with spelling modernised from Caxton's edition of 1482.

in englissh what the latyn is to mene without translacion out of latyn in to Englysshe. Thenne it nedeth to haue an englysshe translacion and for to kepe it in mynde that it be not foryeten it is bettre that suche a translacion be made and wryten, than sayd and not wryten.”<sup>1</sup>

It must have been a similar train of thought that led the translator of this version of the Pauline Epistles to set out upon his work.

Both Trevisa and the reviser of the Wycliffite Bible discuss literal as against idiomatic translation. Before beginning his translation of the *Polychronicon* the former wrote a letter<sup>2</sup> to his patron, Lord Thomas of Barkley, which may be considered as the preface to the work, since it states the principles of translation which Trevisa intended to follow. He writes—

“I[n] some place I shall set word for word, and actiffe for actiffe, and passife for passife, arowe righ[t] as it stondeþ without changinge the order of words, and set actife for passife,<sup>3</sup> and ayenward; And in some places I must set a reson for a word and tell what it meaneth; But for all such changing, the meaning shall stand and not be changed; but some words and names of Cuntries, of londs, of Cities . . . must be set and stand for himself in her owne kinde; as Asia, Enropia, Africa, . . . and many such words and names.”

The principles of translation laid down by the Wycliffite reviser were, as is well known, similar to those of Trevisa. He writes—<sup>4</sup>

“First it is to knowe that the best translating is out of Latyn into English, to translate aftir the sentence and not oneli aftir the wordis, so that the sentence be as opin, either openere, in English as in Latyn, and go not fer fro the lettre; and if the lettre mai not be suid in the translating, let the sentence euere be hool and open, for the wordis owen to serue to the entent and sentence, and ellis the wordis ben superflu either false.”

<sup>1</sup> Caxton, *ib.* p. ii (1482).

<sup>2</sup> John Smyth: *Lives of the Berkleys*, ed. Sir John Maclean, Vol. I. p. 344; A. W. Pollard, *ib.*, pp. 209–10 (with modernised spelling and emended text).

<sup>3</sup> Mr. Pollard emends the sentence to the following: “[But in some place I must change the order of words] and set active for passive,” etc.

<sup>4</sup> Forshall and Madden, *General Prologue*, Cap. XV. Vol. i. p. 56 f.

Then follows detailed grammatical advice—

“ In translating into English, manie resolucions moun make the sentence open, as an ablatif case absolute may be resoluid into these thre wordis, with couenable verbe. *the while, for, if*, as gramariens seyn; . . . and sumtyme it wolde acorde wel with the sentence to be resoluid into *whanne*, either into *afterward* . . . ; and sumtyme it mai wel be resoluid into a verbe of the same tens, as others ben in the same resoun, and into this word *et*, that is, *and*, in English . . . Also a participle of a present tens, either preterit, of actif vois, either passif, mai be resoluid into a verbe of the same tens and a coniuncecioun copulatif . . . and this wole, in manie placis, make the sentence open, where to Englissh it after the word, wolde be derk and doubtful. Also a relatif, which mai be resoluid into his anteedent with a coniuncecioun copulatif . . . Also *whanne* oo word is oonis set in a resoun, it mai be set forth as ofte as it is undurstonden, either as ofte as resoun and nede axen; and this word *autem*, either *uero*, mai stonde for *forsothe*, either for *but*, and thus I vse comounli; and sumtyme it mai stonde for *and*, as elde gramariens seyn. Also *whanne* rijtful construecioun is lettid bi relacion, I resolue it openli. . . . At the bigynnyng I purposide, with Goddis helpe, to make the sentence as trewe and open in English as it is in Latyn, either more trewe and more open than it is in Latyn . . . And where I haue translatid as opinli or opinliere in English as in Latyn, late wise men deme, that knowen wel bothe langagis, and knowen wel the sentence of holi scripture. And wher I have do thus, or may, ne doute, thei that kunne wel the sentence of holi writ and English togidere, and wolen trauaile, with Goddis grace therabout, moun make the bible as trewe and as opin, 3ea, and opinliere in English than it is in Latyn. . . . But in translating of wordis equiuok, that is, that hath mani significacions undur oo lettre, mai liztli be pereil, for Austyn seith in the ij. book of Cristene Teaching, that if equiuok wordis be not translatid into the sense, either vndurstonding, of the autour it is errour. . . . Therefore a translatour hath greet nede to studie wel the sentence, both bfore and after, and loke that suche equiuok wordis acorde with the sentence, and he hath nede to lyue a clene lif, and be deuout in preiers, and haue not his wit ocupied about worldli thingis, that the Holi Spiryte, autour of wisdom and kunnyng, and truthe, dresse him in his werk, and suffre him not for to erre. Also this word *ex* signifieth sumtyme *of*, and sumtyme it signifieth *bi*, as Jerome seith; and this word *enim* signifieth comynli *forsothe*, and, as Jerome seith, it signifieth *cause thus, forwhi*; and this word *secundum* is taken for *after*, as manie men seyn, and comynli, but it signifieth wel *bi*, either *up*, . . . Manie such aduerbis, coniunceciouns, and preposieciouns ben set ofte oon for another, and at fre chois of autours sumtyme; and now tho shulen be taken as it acordith best to the sentence. Bi this maner, with good lyuyng and greet trauel, men moun come to trewe and cleer translating, and trewe vndurstonding of holi writ, seme it neuere so hard at the bigynnyng.”

Trevisa's principles allowed of more elasticity than those of the Wycliffite reviser. In Trevisa's educational works it was sufficient to give an assurance that the meaning should "stand and not be changed," and his aim was not to be exact but interesting, vivid, and amusing. Accordingly he gives the preference to colloquialism over exactitude, and allows himself to abridge or to expand his original at will. It is to be regretted that the Biblical translation with which Trevisa has been credited by tradition is not extant; there his free and lively methods and the ultra-literal fashion that often spoilt fourteenth-century Biblical translations might have happily tempered each other. For the translation of the Bible, although perhaps it belongs to the general fashion of the fourteenth century, stands on a separate footing. Here alone the translator felt the obligations of accuracy and scholarship. A comparison of the various Biblical translations of the fourteenth century illustrates especially the efforts made to reconcile the two ideals of preserving the exact significance and of giving it in intelligible English. There are those in which nothing, or hardly anything, more than literal construing is attempted; such is Richard Rolle's *Psalter*,<sup>1</sup> conjecturally dated in 1326/7<sup>2</sup>. This consists of the Latin text, followed by a translation, and then by a commentary, and thus corresponds to the commentaries on the Gospels mentioned in *Section VI.* p. liii. The translation is mere construing of the Latin; it would not be possible to be more literal. The Latin order of words is rigidly followed with entire disregard of the English usage, and Latin cases and prepositions are not adapted.

Thus he renders in *Psalms I.* —

Verse 1: *Beatus uir qui non abiit in consilio impiorum; et in via peccatorum non stetit, et in cathedra pestilencie non sedit*, by "Blisful man the whilk oway ȝed noght in the counsaile of wicked; and in the way of synful stode noght, and in the chaire of pestilens he noght sate."

Verse 2: *Sed in lege domini voluptas eius: et in lege eius meditabitur die ac nocte*: "Bot in laghe of lord the will of him: and in his laghe he sall thynke day and nyght."

<sup>1</sup> Ed. H. R. Bramley, Oxford, 1884.

<sup>2</sup> *Ib.*, p. xv.

The commentary that follows each verse is also mainly a translation, and is only slightly less literal than the text itself.

The early Wycliffite Version of 1382 is an attempt at a more natural translation than this, but it is hardly more successful. Here the writer is additionally hampered by his lack of command of the Latin, but what is specially noticeable is his anxious solicitude lest he should mislead. He feels that his work will be read chiefly by those who have no opportunity of reference to the Latin original, so that the entire responsibility lies on him.

This is evident in his nervous use of numerous double renderings, which are much more frequent in this early text than in the revision, more frequent, even, than in this present version of the Pauline Epistles, where the presence of the Latin text provided a safeguard.

For instance, the *E.V.* reads, in I. Cor. i. 8, *crime or greet synne*; in ver. 10, *scismes or dyuysions, dissenciouns or discordis*; in ver. 11, *signyfyed or tooled*; in ver. 17, *to euangelyse or preche the gospel*; in ver. 25, *syk thing or fred*; and so on.

Better work is found in the translation of parts of the New Testament published by Miss Paues (*E.B.V.*) The quality of the *E.B.V.* varies considerably in different parts of it, since it is by two translators. The second part<sup>1</sup> is inferior to the first. As in the present text, there are many glosses and alternative renderings, and many mistranslations due either to ignorance or to a corrupt Latin text from which the translation may have been made. Yet in spite of these Miss Paues considers this second part to be superior to the Earlier Wycliffite Version in clearness of expression, although in accuracy and polish it is inferior to the Later.<sup>2</sup>

The first part<sup>3</sup> of this translation was made by a good Latin

<sup>1</sup> Consisting of the first six chapters of St. Matthew, the Acts, and the Catholic Epistles, written in a North Midland dialect.

<sup>2</sup> *E.B.V.* pp. lxxix.-lxxxvi (1904).

<sup>3</sup> Consisting of a Prologue, the Pauline Epistles, and those of Peter, James, and I. John, written in a Southern dialect.

scholar, who could also write clear and idiomatic English; his work is free from inaccuracies to a great extent, and is put by Miss Paues on a level with the Later Wycliffite Version.<sup>1</sup>

Finally, the Later Wycliffite revision is the work of a reviser who followed principles of translation which remain valid even when considered in the light of modern scholarship. His rules go, for the most part, against rather than in favour of an unswerving grammatical exactitude (though, of course, he does not admit of the slightest change of the meaning of the original) thus indicating in what direction had lain the fault of previous Biblical renderings.

The version in the MS. under consideration comes nearest to the Early Wycliffite translation. Often in the examples of syntax cited in *Section I* the E.V. shares the awkward and obscure construction of this version, but in order of words the E.V. is sometimes the more natural of the two; for instance—

Rom. i. 9: MS. *Testis enim michi est deus . . .* for witness to me is god. E.V. forsoth god is a witness to me. Rom. i. 21: MS. *obscuratum est insipiens cor eorum . . .* þe herte of þem vnwise is maad derk. E.V. the unwise herte of them is derkid (where the adj. *unwise* is rightly made to qualify *herte*). Eph. iv. i: MS. *Obsecro itaque uos ego uinctus in domino ut digne ambuletis uocatione qua uocati estis . . .* þe forfore I beseeche 3ou breþere I bounden in oure lord þat 3ee worþily go þurgh þe calling þat 3ee ar callyd. E.V. and so I bounden in the lord byseeche that 3e walke worthily in the clepinge in which 3e ben clepid. Eph. iv. 6: *qui super omnes et per omnia et in omnibus uobis . . .* þe whiche ouer alle and þurgh alle þyng and in alle vs. E.V. The which is above alle men and by alle thingis and in vs alle.

These improvements, however, are not very frequent, and the E.V. as a whole cannot be ranked much higher than the version of MS. Parker 32.

This version does not compare favourably with any other Biblical translation made in the fourteenth century, except with Rolle's *Psalter*. As has been said, it is on the whole inferior to the Wycliffite E.V., and though the inferior part of the E.B.V. is on about the same level of inaccuracy, in other respects it is

<sup>1</sup> E.B.V. pp. lxxii. and lxxxvi (1904).

superior. The glosses in the E.B.V., though numerous, are of a very simple explanatory kind as a rule, and are seldom so extensive as those which sometimes occur in the Parker MS. 32. The text is much more readable and intelligible, and more independent of the Latin original, perhaps because the latter was not written alongside it. *A fortiori*, the first and better part of the E.B.V. is of much greater merit than the present translation. The version of the Parker MS. 32 is extremely literal and unpolished, and often inaccurate; in many places it would even have been incomprehensible to an English-speaking person unable to compare it with the Latin original. Its obscurity is due, to a certain extent, to its vocabulary, which contains a large number of words adapted from the Latin<sup>1</sup> that were not in common use at the time. These are sometimes explained by a gloss, but not always, and the very explanation constitutes an interruption, and distracts the reader's attention from the meaning of the passage as a whole. Examples of such unfamiliar words are: *vnordeyne*, *exacerbacyoun*, *molles*, *vndermynystacion*, *susur-rus*, *opitulacyoun*, *coaccyoun*.

The obscurity also lies largely in the syntax, which is often very much strained in conformity with the Latin original. The translator recognised no such principles as those laid down by the reviser of the Wycliffite Version in his Prologue for the guidance of other translators of the Bible.<sup>2</sup> He does not, as a rule, resolve Latin ablative absolutes and participles into subordinate clauses with a finite verb, nor does he often change a relative pronoun into its antecedent, repeated and preceded by a copulative conjunction. For instance—

Rom. i. 27: MS. *relicto naturali usu* . . . þe kyndely use forsaken. L.V. also the men forsoken the kyndli uss. I. Cor. i. 7: MS. *uobis* . . . *expectantibus reuelacionem* . . . to þou . . . abydande þe reuelacyoun. L.V. to þou . . . that abiden the schewyng. I. Cor. i. 18: MS. *percutibus* . . . to þe perschende. L.V. to hem that perischen. Phil. iii. 13: MS. *autem quidem que retro sunt obliuiscens ad ea uero que priora sunt extendens incipsum*. . . . but þoo thyngys þat ar behynde I forgetande and

<sup>1</sup> See Section V.

<sup>2</sup> See above, p. lxx.

spredande me forsoþe to þoo thynges þat ar fyrst. L.V. y forzete tho thingis that ben bihyndis, and stretche forth my silf to tho thingis that ben bifore. II. Thess. ii. 4 : MS. *ita ut in templo sedeat ostendens se tamquam sit deus* . . . so þat he sytte in þe temple of god schewande hym as þat he be god. L.V. so that he sitte in the temple of god, and schewe hym silf as if he were god. I. Tim. i. 6 : MS. *a quibus quidam aberrantes conuersi sunt* . . . fro þe whiche somme fro errande þei ben turnyd. L.V. fro whiche thingis sum men han errid and ben turned. I. Tim. i. 12 : MS. *quia fidelem me existimauit ponens in ministerio* . . . for he settande me in mynysterye trowide me trewe. L.V. for he gesside me feithful and putte me in mynystrie.

His fondness for relatives is illustrated by—

Rom. i. 3, 4 : MS. *de filio suo qui factus est ei ex semine dauid secundum carnem qui predestinatus est filius dei* . . . his sone þe whiche is maad to hym of þe seed of dauid after þe flasch þe whiche is before ordeynyd goddis sone. L.V. his sone which is maad to hym of the seed of Dauid bi the flesch, and he was bifor ordeyned the sone of God.

Here the L.V., because of the confusion of its pronouns, is not much better than the MS. rendering.

Sometimes the translator retains a subordinate clause with a conjunction and a finite verb, where the Wycliffite reviser has perceived the advantage of an infinitive. *e. g.*—

I. Cor. i. 27 : MS. *ut confundat forcia* . . . þat he confounde stronge thynges. L.V. to confounde the stronge thingis.

The order of words is often unnatural, and the phrases are stiff because the translator has not been bold enough to depart from the Latin order; in this respect the Wycliffite reviser is often his superior. For instance—

Rom. i. 15 : MS. *promptum est* . . . *euangelizare* . . . it is redy and to ȝou . . . for to preche þe ewangelye. L.V. is redi to preche the gospel also to ȝou. I. Cor. i. 29 : MS. *in conspectu eius* . . . in þe siȝte of hym. L.V. in his siȝt. Phil. iii. 11 : MS. *configuratus morti eius* . . . I configured to þe deap of hym. L.V. and be maad lik to his deeth. Phil. iii. 19 : MS. *quorum finis interitus* . . . þe eende of whom þe death. L.V. whos ende is deth. Phil. iii. 20 : MS. *nostra autem conuersacio* . . . oure forsoþe conuersacion. L.V. but oure lyuynge. I. Tim i. 12 : MS. *gracias ago ei* . . . thankynge I do to hym. L.V. I do thankynge to him. Heb. viii. 3 : MS. *unde necesse est et hunc habere aliquid* . . . wherfore it is nede and hym to haue sumwhat. L.V. wherfore it is nede that also this bischop haue sum thing.

Examples of the inaccuracy of the translator, and of his misleading, if not actually wrong, renderings have already been given in *Section V*.

Thus this translation cannot take a high place among works of a similar character in the fourteenth century, and in fact can only be placed above Rolle's *Psalter* and the *Ayenbite of Inwit*. It is inferior to all the other New Testament and Bible translations, even to the Earlier Wycliffite Version and the inferior part of the E.B.V. But its form makes it clear that, like Rolle's *Psalter*, it was never intended to be read as an independent translation; and it shares equally with all the other New Testament translations of the time the interest of showing how the fourteenth-century mind wrestled with the difficulties of Pauline thought, clutching at the thread of the logical argument, as is shown, for instance, in the explanatory repetitions and references in Rom. v. 16, and striving to express the full thought, sometimes even finding more than is given (perhaps misled by some commentator) as in I. Cor. xv. 32, Rom. xiv. 7, 8, and 22. But for the most part the translator conscientiously attempts to make the text clear by the narrow light of a very simple morality and dogma (as in Rom. x. 6 and 7), although hampered by an indifferent knowledge of Latin and the lack of any real mastery over his own language.

## SECTION VIII. *Language*.<sup>1</sup>

### I. *Vowels of stressed syllables*.

#### *O.E. Short Vowels*.

§ 1. O.E. *a* remains as [a] in closed syllables; in open syllables it is lengthened to [ā]—

*crabbe*, II. Tim. ii. 17; *forsaken* (p.p.), Rom. i. 27; with absorption of following unaccented vowel after loss of intervening consonant; *maude* (p.p.), Rom. i. 22.

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<sup>1</sup> This Section only attempts to deal with words of English and Scandinavian origin. For explanation of abbreviated book-titles see Bibliography, p. xciii. f.

Before nasals O.E. *a* usually remains, but is lengthened to [ā] in open syllables, and to [ȃ] before lengthening consonant groups—

*thankid* (p.p.), Rom. i. 21; *name*, Rom. i. 5; *foond* (3. sg. pret.), II. Tim. i. 17; with earlier shortening; *standen* (1. pl. pres.), Rom. v. 2.

Throughout *fro* (O. Scand. *frá*) occurs for the native form *fram*.

Beside forms in *a* occur others in *e* from O.E. bye-forms in *æ*, in—

*whan*, Rom. iii. 4 (5 times); *pan*, Rom. v. 15 (17 times); *panne*, Rom. viii. 10 (8 times); *when*, Rom. iv. 19 (62 times); *pen*, Rom. vii. 13 (28 times); *whenne*, I. Cor. xvi. 2 (once); *penne*, Rom. xi. 6 (13 times).

§ 2. O.E. *æ* (Merc. Kent. *e*) appears as *a*—

*hadde*, Rom. i. 21; *fadyr*, Rom. iii. 25. O.E. *tȳgdere*, *tōgedere*, always appears with *-i-*, *-y-* forms, on account of the following dental (cp. Morsb. § 109) or the preceding palatal (cp. Kal. § 208, *Ann.* 9.): *togidere*, Rom. i. 12; *togydere*, Rom. iii. 12. O.E. *gaederian*, *gudrian*, gives forms with *-a-* and *-e-* (each 4 times): e. g. *gederyd* (p.p.) I. Cor. v. 4; *gaderyd* (p.p.), I. Cor. vii. 29.

§ 3. O.E. *e* is written *e*, whether retained as a short vowel or lengthened in open syllables to [ē]; when lengthened before lengthening consonant-groups (sound-value [ē]) or in monosyllables, it is written *e* or *ee*—

*helpere*, Rom. xvi. 9; *thenke* (1. sg. pres.), II. Cor. i. 17; *ete* (inf.), Rom. xiv. 2; *zeelde* (inf.), Rom. ii. 6; *weel*, Rom. xi. 19.

§ 4. O.E. *i* usually remains, written *i*, *y*, but is lengthened before lengthening consonant-groups—

*wille* (sb.), Rom. ix. 19; *drynke* (inf.), Rom. xiv. 21; *fynde* (1. sg. pres.), Rom. vii. 18.

O.E. *i* also appears sporadically as *e* in *pedyr*, Rom. xv. 24.

§ 5. O.E. *o* remains unless lengthened in open syllables or before lengthening consonant-groups—

*folc*, Rom. i. 5; *brokyn* (p.p.), Rom. xi. 17; *woord*, Rom. ix. 28; *zooldyn* (p.p.), II. Cor. i. 11.

O.E. *o* appears as *u* in *durstc* (3. sg. pret.), Rom. v. 7, probably by analogy with other parts of the verb, e. g. inf. *durn*, Phil. i. 14.

§ 6. O.E. *u* remains, written *v*- initially, *u* or *o* medially, unless lengthened before lengthening consonant-groups, when it is written *ou*, value [ $\bar{u}$ ]

*vnderberande*, Col. iii. 13; *tunge*, Rom. xiv. 11; *sone*, Rom. i. 3; *ground*, Rom. xv. 20; *doumbe*, I. Cor. xii. 2.

§ 7. O.E. *y* (Kent. *e*) appears as *y*, *i*, representing unrounded [*i*], unless lengthened to [ $\bar{i}$ ], written *y*, before lengthening consonant-groups—

*synne* (sb.), Rom. i. 28; *fulfild* (p.p.), Rom. i. 29; *myude*, Rom. xv. 15.

O.E. *y* appears as *e* (26 times), beside *i* or *y* (25 times) in forms of the verb O.E. *wyrcean*, probably by analogy with the sb. Angl. *werce*, e. g. *werke* (1. sg. pres.), Rom. vii. 20; *wyrke* (1. sg. pres.), Rom. vii. 15.

O.E. *yfel* appears with *e* forms throughout, e. g. *euyf*, Rom. xiii. 3 (see Morsb. § 130).

The form *lefte* (2. pl. imp.), Heb. xii. 12, is from O.E. inf. \**leftan* (Orm. *leftenn*) beside *lyftan* (see Morsb. § 129, Ann. 5).

O.E. *y* appears as *u* by analogy in *hungres* (3. sg. pres., cp. sb. O.E. *hungor*), Rom. xii. 20, and in *lustys* (sb. pl., from an O.E. byeform *lust* without umlaut), II. Tim. iii. 4 (cp. Morsb. § 129, Ann. 4. 2).

The forms *suche* (4 times, e. g. Rom. i. 32); *suyche* (17 times, e. g. Rom. ii. 2), *such* (13 times, e. g. Philem. 9), O.E. *swile*, *swyle*, may be due to the influence of the preceding *w* (cp. Urk. p. 64), or of the following palatal (cp. Kal. § 226 b). The forms *swych* (once), Heb. viii. 1, *swyche* (once), Heb. vii. 26, and *sich* (once), I. Cor. v. 1, also occur; *which* does not occur with *-u-* in this text.

The form *worte*, Rom. xiv. 2, (O.E. *wyrt*) is probably from a byeform without umlaut (cp. Morsb. § 129, Ann. 3).

### O.E. Long Vowels.

§ 8. O.E.  $\bar{a}$  usually appears as *o*, *oo*, value [ $\bar{o}$ ]

*holy*, Rom. i. 2; *aroos*, Rom. xiv. 9. In 5 cases a following *-i-* or *-y-* indicates the length of the *-o-*, e. g. *rois* (3. sg. pret.), Rom. viii. 34; *aboyd* (3. sg. pret.), Heb. xi. 10. The Northern *-a-* occurs 3 times; *takyns*, *haly*, Rom. xv. 19; *ham*, I. Cor. xiv. 35. In Scand. loanwords the corresponding Scand. diphthong *ei* remains as *ay*, *ey*, e. g. plur. *gayte*, Heb. ix. 12, 13; *geyte*, Heb. x. 4, cp. O. Scand. *geit*.

§ 9. Angl. W.S.  $\bar{e}$ . Kent.  $\bar{e}$  (Gmc. *ai* + *i*, *j*) appears as *e*, *ee*, value [ $\bar{e}$ ]

*hele*, Rom. i. 16; *leest* (= least), once, I. Cor. xv. 9.

When shortened this sound appears as *a* and *e*—

*a*-forms: *dalt* (p.p.), twice, *e.g.* I. Cor. xiii. 3; *sprad* (p.p.), twice, *e.g.* Rom. x. 21; *lad* (p.p.), 5 times, *e.g.* II. Cor. i. 16; (3. sg. pret.), once, Col. ii. 15; *ladde* (3. sg. pret.), once, Heb. vii. 19; *laste* (= last), and compounds, throughout, *e.g.* Rom. i. 10; xvi. 25; *lasse*, once, Rom. ix. 12; *last* (= lest), twice, *e.g.* Rom. xi. 21; *clansyng*, once, Heb. ix. 13; *any*, Rom. i. 10 and throughout except 6 times *only*, *e.g.* Rom. v. 7.

*e*-forms: *led* (p.p.), 6 times, *e.g.* Rom. ii. 4; *ledde* (p.p.), once, Rom. xv. 24; (3. sg. pret.), twice, *e.g.* Eph. iv. 8; *lesse*, 16 times, *e.g.* I. Cor. iii. 15; *lest* (= lest), 30 times, *e.g.* Rom. xv. 20; *leste* (= lest), twice, *e.g.* I. Cor. iv. 6; *leste* (= least), once, Eph. iii. 8; *clenze* (inf.), Heb. ix. 14, and throughout.

§ 10. W.S. *āc*, non-W.S. *ē*, (Gmc. *ā*) appears as *e*, *ee*, probably with value [*ē*], from non-W.S. *ē*—

*drede* (inf.), Rom. xi. 20; *seed*, Rom. iv. 13.

When shortened this sound usually appears as *e*, but twice as *a*—

*dredde* (pret. pl.), Heb. xi. 23; *rad* (p.p.), twice, *e.g.* II. Cor. iii. 15.

§ 11. O.E. *ē* remains [*ē*], written *e*, *ee*—

*mede*, Rom. i. 27; *wce*, Rom. v. 1.

§ 12. O.E. *ī* remains [*ī*], written *i*, *y*—

*rise* (inf.), Rom. xiii. 11; *lyf*, Rom. ii. 7.

When shortened it appears as *i*, *y*, value [*i*]—

*wisdam*, Rom. viii. 7; *wymmen*, Rom. i. 26; after *w*- it appears as *o*, value [*u*], in *womman*, Rom. vii. 2.

§ 13. O.E. *ō* remains [*ō*], written *o*, *oo*—

*dom*, Rom. ii. 3; *sooþnes*, II. Thess. ii. 12. In 13 cases *-i-* or *-y-* is used to indicate the length of the preceding vowel, *e.g.* *oiþer*, II. Thess. ii. 15, *oyþer*, I. Cor. xiv. 6. (O.E. *ōhwaeþer*).

§ 14. O.E. *ū* remains [*ū*], written *ou*, *ow*—

*mouþ*, Rom. iii. 14; *hows*, I. Cor. i. 16.

When shortened it appears as *u*-, *-u*-, *-o*-, value [*u*]—

*vpon*, Rom. i. 18; *huswyfes*, I. Tim. v. 14; *abouen*, Rom. xiii. 1.

§ 15. O.E. *ȳ* is unrounded to [*i*], written *y*, *i*—

*fyre*, Rom. xii. 20; *fir*, II. Thess. i. 8. This sound when shortened before two or more consonants is seen in *lythlyng*, Rom. xi. 12; *filthe*, Rom. i. 27.

*O.E. Short Diphthongs.*

§ 16. *Breaking.*

O.E. *ea* (Angl. *ea*, *a*), from *a* before *r*, *l*, + consonant, appears as *a*, except before the lengthening consonant-group *ld*, where it gives [*ǣ*]

*hardnesse*, Rom. ii. 5; *halp* (3. sg. pret.), Rom. vi. 14; *told* (p.p.), Rom. iv. 5; *hoolde* (2. pl. imp.), II. Thess. ii. 15.

O.E. *ea* (Angl. *æ*), from *a* before *h* and *h* + consonant, appears as *a* before *x* (= *hs*): (see also under *Consonant Influence*)—

*ware* (2. pl. pres.), Rom. vi. 21.

O.E. *eo* before *r*, *l*, + consonant, appears as *e*, *ee*, value [*e*], before lengthening consonants [*ē*], also as *o*, beside *e*, when *w* immediately precedes—

*herte*, Rom. i. 21; *cerþe*, Heb. vi. 7; *sweald*, Rom. xiii. 4; *worscipe*, Rom. ii. 10.

There are no examples of the change of M.E. *e* (O.E. *eo*) to *a* before *r* + consonant in native words, but *a* is occasionally found in this position in French loanwords—

*parfite*, Eph. iv. 13, beside *perfyte*, Rom. xii. 2.

O.E. *eo*, from earlier *e* before *h* and *h* + consonant, became *i*, *y*, by the so-called palatal umlaut in the O.E. period; this vowel remains (see also under *Consonant Influence*), *e*, *g*.—

*sixty*, I. Tim. v. 9; *riȝtwisnesse*, Rom. i. 17.

The *i*-umlaut of O.E. breaking diphthongs appears as *e*, *ee*—

*ȝerde*, I. Cor. iv. 21; *scheppeŕde*, Heb. xiii. 20.

§ 17. *u-, o- umlaut.*

O.E. *eo*, the *u/o* umlaut of *e*, appears as *e*—

*heucn*, Rom. iv. 18; *sefyn*, Rom. xi. 4. There are no certain examples representing the *u/o* umlaut of *i*.

§ 18. *Palatal Diphthongisation.*

After an initial palatal consonant—

Angl. *æ*, *e* (W.S. *ea*) appears as *a*—

*schal* (sg.), Rom. ii. 6; *ȝaf* (3. sg. pret.), Gal. iii. 18.

Angl. *e* (W.S. *ie*) appears as *e*, or when lengthened as *e*, *ee*—  
*forȝete* (inf.), Heb. xiii. 2; *ȝeelde* (inf.), Rom. ii. 6.

The verb *to give* appears with root-vowel *i* throughout its present-stem forms, probably influenced by the East Scand. verb *giva* (cp. Björkman : *Scand. Loanwords in M.E.*, pp. 155–6).

O.E. *o* (*eo*) remains—

*ȝok*, II. Cor. vi. 14.

*O.E. Long Diphthongs.*

§ 19. O.E. *ēa* appears as *e*, *ee*, *ea*, value [*ē*]—

*deth*, Rom. i. 32; *ȝeerys*, Rom. xv. 23; *deade*, Rom. i. 4.

Shortening of the vowel is indicated by the double consonant in—

*gretter* (compve.), Heb. vi. 13.

§ 20. O.E. *ēo* appears as *e*, *ee*, value [*ē*]—

*fend*, I. Tim. iii. 7; *seeke* (adj.), Rom. xv. 7.

When shortened this sound gives *e*, *i*, *y*—

*derrest*, I. Cor. x. 14; *sik*, I. Cor. viii. 7; *syknesse*, II. Cor. xii. 9.

§ 21. The *i*-umlaut of O.E. *ēa*, *ēo* (Angl. Kent. *ē*, *eo*, *eo*) appears as *e*, *ee*, value [*ē*] from the Anglian forms—

*heren* (inf.), Rom. x. 14; *newe*, Gal. vi. 15; *beleeuyn* (3. pl. pres.), Rom. iii. 22.

### *Consonant Influence.*

*Vowel + Palatal Spirant.*

§ 22. O.E. *æ* + *ȝ* gives *ay*, *ey*—

*day*, Rom. ii. 5; *seyde* (3. sg. pret.), Rom. ix. 29; the verb *to say* has all forms in *-ey-*, except once inf. *sayn*, Rom. iii. 5. Exceptional is *agynus*, Col. i. 29.

§ 23. O.E. *e* + *ȝ* gives *ey*, value [*ēi*]—

*wey*, I. Thess. iii. 11.

This sound before *ht* gives *i*—

*behiȝte* (3. sg. pret.), Rom. iv. 21; *behiȝt* (p.p.), Rom. i. 2, constructed from O.E. reduplicating preterite *-heht*.

§ 24. O.E.  $\ddot{y} + \varsigma$ ,  $\ddot{y} + \varsigma$  appear as *y*, value [ $\ddot{y}$ ]—

*lyse* (3. sg. pres.), Rom. vii. 18; *hyed* (p.p.), I. Thess. ii. 17; *bye* (inf.), Tit. ii. 14, an analogical form; *stege* (inf.), Rom. x. 6, has *-ey-* either by Scand. influence (cp. Björkman, *Scand. Loanwords in M.E.*, p. 62), or by transference into the 2nd ablaut class.

§ 25. O.E. *i* (earlier *ea*, *eo*) also appears as *i*, *y*, before *ht*—

*fightys* (sb. pl.), II. Cor. vii. 5; *myzty*, Rom. iv. 21.

§ 26. O.E.  $\bar{w}$  (Angl.  $\bar{e}$ ) +  $\varsigma$  gives *ey*, value [ $\bar{e}i$ ]—

*cley*, Rom. ix. 21. O.E.  $\bar{w}zhuile$ ,  $\bar{w}lc$ , appears usually as *eche*, e. g. Rom. i. 17; *yche* (once), I. Cor. xv. 39; *vche* (once), Rom. xii. 3, is the W. Midl. form, also found in Sthn., from Merc. *ylc* (V. Ps.), or perhaps from O.E. *gehwylc* (cp. N.E.D. s. v. *each*); for *ylke*, *ilke*, see under III. *Consonants*, § 50.

§ 27. O.E.  $\bar{e}\bar{a}$  (late W.S. Angl.  $\bar{e}$ ) + *h*,  $\varsigma$ , gives [ $\bar{e}i$ ], written variously, *e*, *g*.—

*heghe*, Rom. i. 30; *eyghe*, I. Cor. II. 9; *ezen*, Eph. i. 18; *neegeh*, Heb. viii. 13, etc.

The verb *to die* (cp. O. Icel. inf. *deyja*, Björkman, *Scand. Loanwords in M.E.*, p. 66), usually has forms with *-y-*, value [ $\bar{e}$ ], by the influence of the following palatal (cp. Urk. pp. 70-1), but twice with *-ey-*, value [ $ai$ ], e. g. *dye* (inf.), Rom. v. 7; *deyande* (pres. part.), Heb. xi. 20; *deyzyng*, Heb. vii. 28.

§ 28. Angl.  $\bar{e}$  (W.S. Kent,  $\bar{e}\bar{o}$ ,  $\bar{w}\bar{o}$ ) + *h*, *ht*,  $\varsigma$ , gives *-y-*, *-i-*—

*lizt* (adj.), Rom. vi. 19; *lyc* (1. sg. pres.), Rom. ix. 1; *thyes*, Eph. vi. 14; the form *thres* (pl.), Heb. vii. 10, is from the O.E. oblique cases of the sb.  $\bar{p}\bar{w}oh$ , where *-h-* (*-z-*), was lost.

§ 29. Kent, Angl.  $\bar{e}$ ,  $\bar{e}\bar{o}$ ,  $\bar{w}\bar{o}$  (W.S.  $\bar{w}$ ,  $\bar{y}$ ), the *i*-umlauts of  $\bar{e}\bar{a}$ ,  $\bar{e}\bar{o}$ , +  $\varsigma$ , *h*, appear as *eqh*, *ey*—

*heg* (sb.), I. Cor. iii. 12; *heghte* (sb.), Rom. viii. 39.

Vowel or Diphthong + Guttural Spirant or *w*.

§ 30. O.E. *a* +  $\varsigma$  gives *aw*, value [ $au$ ], or *agh*—

*sawe* (sb.), Tit. iii. 1; *lawe*, Rom. ii. 12; *lagh*, Rom. vii. 1 (of Scand. origin).

§ 31. O.E.  $\bar{a} + w, \gamma$  gives [ $\bar{o}u$ ], written *ow*, *ou*, and *ough*, *ough*, etc.—

*knowe* (p. p.), Rom. i. 21; *soule*, Rom. ii. 9; *dough*, Rom. xi. 16; *dough*, I. Cor. v. 7; *nouzt*, I. Cor. vi. 9. Exceptional is *awght*, I. Cor. xii. 26, possibly shortened; shortening is certainly seen in *nat*, II. Tim. iv. 8.

§ 32. O.E.  $\bar{a} + ht$  gives *awz*, *agh*—

*tauzt* (p.p.), I. Cor. ii. 13; *taght* (p.p.), Rom. xvi. 17 (with the vowel probably shortened in the O.E. period).

§ 33. O.E. *ea* (*ae*) + *h*, *ht* appears as *au*, *aw*, *aʒ*, *auʒ*, etc.—

*saugh* (3. sg. pret.), I. Cor. ii. 9; *slazte* (sb.), Heb. vii. 1; *slawʒte*, Heb. xi. 37.

§ 34. O.E.  $\bar{e}u + w$  gives *ew*, value [ $\bar{e}u$ ]—

*schewe* (inf.), Rom. ix. 17.

§ 35. O.E.  $\bar{e}o + w$  appears as *ew*, value [ $\bar{e}u$ ], and *ow*, *ou*, value [ $\bar{o}u$ ]—

*trewe*, Rom. iii. 10; *troue* (inf.), Rom. x. 7; *foure*, Gal. iii. 17.

O.E.  $\bar{e}ow$ ,  $\bar{e}owre$ , give *ʒou*, *ʒow*, *ʒoure*, *ʒowre*, throughout.

§ 36. O.E.  $\ddot{o} + \gamma, h, hl$ , gives *oʒ*, *ogh*, *ough*, *ouʒh*, etc.—

*doʒter*, Heb. xi. 24; *wroghte* (3. sg. pret.), Gal. ii. 8; *wrouzt* (p.p.), Rom. vii. 8; *thouʒtys* (pl. sb.); Rom. xiv. 1; *soughte* (3. sg. pret.), Rom. ix. 32.

The loanword *ʒof* (Rom. iii. 3, and throughout), O. W. Scand. \* $\gamma\ddot{o}h$ , shows lip-modification of the spirant.

§ 37. O.E.  $\bar{o} + \gamma$  appears as *ow*( $\gamma$ ), value [ $\bar{o}u$ ,  $\bar{o}w$ ]—

*slowʒ* (3. sg. pret.), Heb. xi. 24; *slowyn* (3. pl. pret.), I. Thess. ii. 15.

§ 38. O.E.  $\ddot{u} + \gamma$  gives *ou*, *ow*, value [ $\bar{u}$ ]—

*foulis*, Rom. i. 23; *bowe* (2. sg. imper.), Rom. xi. 10.

## II. Vowels of Suffixes, Prefixes, Inflectional Syllables and Words without Sentence-Stress.

§ 39. *Suffixes*.

O.E. *-dōm* is weakened to *-dam*—

*wisdam*, Rom. ii. 20; *kyngdam*, Rom. xiv. 17.

O.E. *-\*hæd(u)*, *-hād* give *-hed(e)*, *-hod(e)*, (4 times) respectively—

*broperhed*, Heb. xiii. 1; *maydenhod*, II. Cor. xi. 2; *knyghthode* is twice used as a verb, I. Cor. ix. 7 (3. sg. pret.), and I. Tim. i. 18 (2. sg. pres. subj.).

O.E. *-lāc* gives *-loc* in—

*wedloc*, Heb. xiii. 4.

O.E. *-āere*, *-ere*, appear as *-er*, *-ere*, *-ar* (22 times)—

*techer*, Rom. ii. 20; *brekere*, Rom. ii. 25; *sekar*, I. Cor. i. 20.

O.E. *-en*, adj. suffix, remains as *-ene*, *-yn*, with no trace of *i*-umlaut of the root-vowel—

*goldene*, *treene*, *syguern*, II. Tim. ii. 20.

Also noteworthy are—

*neghebores*, Rom. xiii. 8; *negheboures* (gen. sg.), Rom. xiii. 9; *husband*, Rom. vii. 3; *husbonde*, Rom. vii. 2; *bisschopryche*, I. Tim. iii. 1; *lyftode*, II. Cor. vi. 4; *knowleche* (inf.), Rom. xv. 9.

#### § 40. *Prefixes.*

O.E. *on-* is weakened to *a-*, *o-*—

*awey*, Rom. iv. 14; *a none*, Gal. i. 16; *o twynne*, Gal. v. 15.

O.E. *ȝe-* is not retained.

O.E. *be-* remains as *be-*, *bi-*, *by-*, *bee-*—

*beseche*, Rom. xv. 30; *bifore*, Rom. i. 2; *byfor*, Rom. ii. 11; *beetooke*, Heb. xi. 14.

Also noteworthy are—

*weetplesande*, Rom. xii. 2; *umbreydande*, *umbreydes*, Rom. xv. 3 (Scand. *um-*, *umb-*, cp. Björkman, *Scand. Loanwords in M.E.*, p. 224).

#### § 41. *Inflexional Syllables.*

O.E. *e* appears in unaccented syllables *i*, *y*, less frequently *e* (proportion of about 3 to 2), also *u* (3 times, in scribes' contractions 157 times), *e*, *g*.—

*techist*, Rom. ii. 21; *aflyr*, Rom. i. 4; *lifes* (3. sg. pres.), Rom. i. 17; *scrud* (p.p.), I. Tim. iv. 2.

O.E. *o* in unaccented position appears as *i*, *y*, *e*—

*thankid*, (p.p.), Rom. i. 21; *folwyd* (p.p.), Rom. ix. 25; *luffed* (1. sg. pret.), Rom. ix. 13.

§ 42. *Words without Sentence-Stress.*

A few forms weakened through lack of stress are found, *e. g.*—

*be*, Rom. ii. 27; *fer*, Eph. ii. 13. 17; *atte*, I. Thess. iii. 1, cp. *att þe*, Heb. xi. 12; O.E. *(e)alswī*, besides *also*. *e. g.* Rom. i. 27, gives frequently *as*, *e. g.* Rom. i. 17, and *os* (9 times), *e. g.* Eph. iv. 4.

III. *Consonants.*

§ 43. The consonantal system of this text is mainly that of the Midland dialect in the fourteenth century; only the deviations from Chaucer's language are here noticed (cp. t. Br., §§ 99–126).

O.E. *f* is often retained medially as the symbol of the voiced spirant before vowels, though the spelling *-u-* is also frequently found—

*gifen* (p.p.), Rom. vi. 23; *cuylle*, Rom. v. 6.

O.E. *f* is written *ff* 8 times, *e. g.*—

*luffedē* (I. sg. pret.), Rom. ix. 13.

§ 44. O.E. *hw* usually appears as *wh*, but 6 times as *w*, *e. g.*—  
*wise*, Rom. xiv. 8; *wilk*, Rom. v. 5. Aphæresis of *w* is seen twice in *noblist*, Heb. x. 5. 8, as frequently in Chaucer.

§ 45. O.E. *d* is lost in —

*chilhede*, II. Tim. iii. 15.

Inorganic *p* is introduced into *alper* in compounds, *e. g.*—

*alperbest*, Heb. xiii. 9.

*p*, *th*, occur for *t* in the French loanword—

*comforth*, *comforp* (sb.), II. Cor. i. 3, 6.

§ 46. O.E. *l* is lost in —

*word* (once), I. Cor. ii. 6; *wordly*, I. Cor. vi. 4 (3 times); *as* (throughout), Rom. xi. 13; *os* (9 times), I. Cor. x. 15.

§ 47. O.E. *n* is lost in —

*edderys*, Rom. i. 23.

and from O.E. *on-* in compounds.

§ 48. O.E. *s* is written *ss* in—

*cheess* (3 sg. pret.), twice, I. Cor. i. 27, and in *wasse* (3 sg. pret.), I. Cor. xv. 48.

§ 49. O.E. palatal *ʒ* is retained, written *ʒ*, *ʒh*—

*ʒit*, Rom. v. 6; *ʒhe*, Eph. v. 12. Forms of the verb *to give* have initial *g-*, with 2 exceptions, *ʒaf* (3. sg. pret.), Gal. iii. 18; *ʒife* (p.p.), Rom. vi. 19. The verbs *to forgive*, *to get*, and *to forget*, always give forms with initial *g-* for the root-syllable.

O.E. guttural *ʒ* remains as *gh*, *ʒ*, *ʒh*; for examples see *supra*, §§ 30, 31, and 36.

§ 50. O.E. palatal *č* is represented by *ch*, with a few exceptions; there are—

*benk* (twice), *e. g.* Heb. i. 13, x. 13; *syker* (once), Rom. iv. 16; *kyrke*, Rom. xv. 15, and throughout; *mykyl* (12 times), *e. g.* Rom. iv. 17, beside *myche* (44 times), *e. g.* Rom. iii. 2; all forms of O.E. *þecan* and *secan* have *-k-* (see Urk., p. 94, and Björkman, *Scand. Loanwords in M.E.*, p. 144, note), but the compound O.E. *besēcan* gives *-ch-* forms with 3 exceptions, *besekande*, II. Cor. viii. 4; *besekynge*, Rom. i. 10; *besekyng*, Eph. vi. 18. Forms of *such* always have *ch* (see *supra*, § 7), but forms of *which* have 3 *ch-* forms to 1 *k-* form; *ylke* occurs 38 times, *e. g.* Rom. iv. 16, *ylk(e)one* 5 times, *e. g.* I. Cor. iii. 5, and *ilke* once, Rom. xiii. 1, but *eche* is usual (76 times), see *supra*, § 26.

O.E. *sc* is represented by *sch*; exceptions—

*askis* (sb. pl.), Heb. ix. 13, and forms of the verb *to ask*, *e. g.* *askyde* (3. pret. pl.), Rom. x. 20.

Initial *h* is often lost in words of foreign origin, and inorganic *h* is often prefixed, *e. g.*—

*eyr*, Heb. i. 2; *habounde*, Rom. iii. 7.

§ 51. *Loss of medial consonants and subsequent contraction*—

*tan*, *tane* (p. p.), I. Cor. iv. 7; *whirlewypul* (cp. O. Icel. *hrirfilvindr*), Heb. xii. 18.

#### IV. Flexion.

§ 52. *Nouns*.

The strong nom. acc. plural ending *-as* of the masc. *a-* stems prevails for all declensions, in the forms *-es*, *-is*, *-ys*, *-s*; there are, however, a few remnants of O.E. plural formations, such

as those of neuter *a*- stems, *os/es* stems, *r*- stems, and the weak declension, *e. g.*—

*3eer*, Rom. iv. 19; *caluere* (gen. pl.), Heb. ix. 12, 19; *breper*, Rom. vii. 1; *oxen*, I. Cor. ix. 10. Double plurals are: *breperen*, I. Cor. viii. 12; *breperene*, Gal. ii. 4; *children*, Eph. v. 8.

The genitive singular case-ending throughout is *-es*, *-is*, *-ys*, *-us*, *-s*, except in—

*his fadyr bloode*, Heb. xi. 28.

### § 53. *Adjectives.*

The distinctions between the sing. and plural and the strong and weak declensions are not preserved; the O.E. gen. plur. ending *-ra* remains in a weakened form in *alper*, *e. g.*—

*alpermost*, Rom. xvi. 8.

The French adjectival plural is seen in—

*seculers desyres*, Tit. ii. 12.

A few comparatives and superlatives with *i*-umlaut of the root-vowel occur—

*strengere*, I. Cor. x. 22; *heyzere*, Heb. vii. 26; *heyste*, II. Cor. viii. 2; *neer*, Heb. vi. 9; *negher*, Rom. xiii. 11; *neest*, Heb. vi. 8.

Shortening of the root-vowel is orthographically represented in—

*derrest*, I. Cor. x. 14, iv. 17; *gretter*, Heb. vi. 13; *cp.* the analogical positive *grett*, Heb. iv. 14, etc.

The ordinal *two* is used for all genders, *e. g.* I. Cor. vi. 16.

### § 54. *Pronouns.*

*Personal*.—O.E. *ic* is represented by *I* throughout; O.E. fem. nom. sg. *heo* is not represented, unless perhaps by *he* in I. Cor. vii. 28; the forms *sche* and *she* are found throughout. O.E. *hit* appears as *it*, and nom. plur. *pey*, *pei*, acc. dat. plur. *pem* are found throughout, except—

*hem* (dat. plur.), twice, II. Cor. xi. 21, and II. Tim. iv. 16; (acc. plur.), Phil. iii. 18.

Enclitic forms are not found.

*Possessive*.—The plural of the 3rd person is *per*, *peir(e)*, *peyr(e)*, throughout, except—

*her* (fem. plur.), once, I. Cor. xiv. 34.

*Demonstrative*.—The definite article is *pe* throughout; O.E. *pes*, *pēos*, *pis* appear as *pis* in the sing., *e.g.* Rom. xi. 25, *pise* and *pese* in the plur., *e.g.* Rom. viii. 30, 37, 38. *pal* has plur. *po*, *e.g.* Rom. vi. 21, *poo*, *e.g.* I. Tim. v. 25. The emphatic nom. *he pis* occurs once, Heb. vii. 4.

*Indefinite*.—*me* (O.E. *man*) does not occur; the indefinite article *an* occurs once before a noun with an initial consonant—

*an pharysee*, Phil. iii. 5; cp. *myu frend*, Rom. xvi. 9.

*Reflexive*.—Compounds of possessive or personal pronouns with *self(e)* usually express the reflexive, but the oblique case of the personal pronoun is also used alone, *e.g.*—

*oureself*, Rom. viii. 23; *rsself*, II. Cor. vi. 4; *troue see you*, Rom. vi. 11; *who schal dresse hym*, I. Cor. xiv. 8. *Selfe* is also used as an adjective: *pe selfe thyng*, I. Cor. i. 10.

*Relative and Interrogative*.—The following are used—

*pat*; *pe whiche* (275 times), *e.g.* Rom. i. 2; *pe whyche* (79 times), *e.g.* Rom. iv. 11; *pe which* (6 times), *e.g.* Eph. ii. 4; *pe whiche* (once), Heb. ix. 5; *pe whylke* (79 times), *e.g.* Rom. iv. 17; *pe whilke* (37 times), *e.g.* Rom. vi. 6; *pe whilk* (4 times), *e.g.* Rom. iv. 24; *pe wylke* (4 times), *e.g.* Rom. xvi. 17; *pe wilk* (once), Rom. v. 5, cp. § 50.

#### § 55. *Strong Verbs*.

The O.E. gradation remains as a rule, the vowels having undergone regular development from Old to Middle English. In one case levelling has occurred of preterite plural under preterite singular, *e.g.* *gaf* (1. plur.), Gal. ii. 4, beside *ronne* (2. plur.), Gal. v. 7; but very few preterite plural forms occur in this text. There is no example of 2. sg. pret. indic. No trace is left of *i*-umlaut or Gmc. breaking in 2. 3. sg. pres. indic., *e.g.*—

*helpys* (3. sg.), Rom. viii. 26; *standys* (2. sg.), Rom. xi. 20.

A few verbs have changed their conjugation—

Class L.—O.E. *stigan*: inf. *stege*, Rom. x. 6 (see § 24), weak pret. *styed* Eph. iv. 10.

Class II.—O.E. *būgan* : weak pret. *bowedyu* (3. pl.), Rom. iii. 12; weak p.p. *bowyd*, Rom. xi. 4.

O.E. *gēotan* : weak p. p. *ȝet*, Tit. iii. 6.

Class III.—O.E. *ȝ(i)eldan* : weak pret. *ȝeeldid* (3. sg.), I. Tim. vi. 13; strong forms also occur.

O.E. *sprangan* : weak pret. *spryngede* (3. sg.), Heb. ix. 21, but strong p. p. *sprungyn*, Heb. ix. 13, both with confusion of meaning with O.E. weak trans. verb *sprengan*.

O.E. *biernan* : weak pret. *brenden* (3. pl.), Rom. i. 27; p.p. *brent*, I. Cor. iii. 15 (by confusion with O.E. weak verb *baernan* and O. W. Sc. *brenna*, cp. Björkman, *Scand. Loanwords in M.E.*, p. 182).

Class V.—O.E. *brecan*, *sp(r)ecan*, had gone over to Class IV already in the O.E. period; there belong also the p. p. *goten*, Rom. xvi. 5; *gotyn*, Heb. viii. 6; *forgotyn*, Heb. xii. 5.

Class VI.—O.E. *sc(i)eppan* usually gives strong forms, but also weak. 2. sg. pret. *schapedist*, Heb. x. 5; p. p. *schapid*, Eph. ii. 10.

O.E. *-standan* gives strong forms, but once weak, p. p. *endirstandid*, Rom. i. 20.

Class VII.—O.E. *drædan*, *behātan*, *slōpan*, give only weak forms, e. g. *dredde* (pret. pl.), Heb. xi. 23; *uðred* (p. p.), II. Thess. ii. 2; *behiȝte* (3. sg. pret.), Rom. iv. 21; *behiȝt* (p.p.), Rom. i. 2; *slept* (p.p.), I. Thess. iv. 4.

O.E. *f(e)allan* gives strong forms, but once weak, p.p. *fallhyd*, Gal. v. 4.

### § 56. Weak Verbs.

Classes I and II. O.E. suffixal *i* is lost except in

*erye* (inf.), *eryes* (3. sg. pres.), I. Cor. ix. 10; *varies* (imper. pl.), Rom. xii. 14, and 8 other occurrences of this verb; *biried* (p.p.), Col. ii. 12; *byryed* (p.p.), I. Cor. xv. 4, but *byrred* (p.p.), Rom. vi. 4.

Class III. Forms without gemination have been introduced by analogy throughout these verbs—

*haue* (inf.), Rom. i. 28; *haf* (inf.), Rom. ix. 15; *lyfe* (1. pl. pres.), Rom. xiv. 11; *lyffen*, *lyuen* (1. pl. pres.), Rom. xiv. 8; *seyande*, Rom. xi. 2.

§ 57. *Preterite Present*.—In a few cases the pres. plural is levelled under the singular, e. g. —

*schal* (1. pl.), Rom. iii. 5; (3. pl.), Rom. ii. 12; *dar* (1. pl.), II. Cor. v. 8, x. 12. A new formation is seen in *owyle* (3. sg. pret.), Heb. ii. 17.

§ 58. *Anomalous*.—O.E. *(ȝe)-cōde* is not represented in this text. In the pres. indic. plural of the verb *to be*, *be*-forms are twice as common as *are*-forms. The form *ar* without ending is found twice as often as *are* or *arn*.

*Verbal Endings.*

§ 59. *Present Indicative.*—1. sg. -e, e. g.—

*fynde*, Rom. vii. 18.

2. sg. -s (11 times); -es (8 times); -is (twice); -ys (8 times); -st (16 times); -est (twice); -ist (22 times); -yst (11 times), e. g.—

*has*, Rom. ix. 20; *knowes*, Rom. ii. 18; *knowis*, Rom. ii. 4; *standys*, Rom. xi. 20; *gost*, Rom. xiv. 15; *trowest*, Rom. ii. 3; *berist*, Rom. xi. 18; *answeryst*, Rom. ix. 20.

The preterite-present verbs have -l, -st—

*schalt*, Rom. xii. 20; *woost*, *wost*, I. Cor. vii. 16.

3. sg. usually -es, -is, -ys, or -se; once -þ; once -iþ; once -eþ; twice -yth, e. g.—

*dyes*, Heb. x. 28; *syttis*, Heb. xii. 2; *fallys*, Rom. xiv. 4; *slep*, II. Cor. iii. 6; *aboundiþ*, II. Cor. i. 5; *dyeþ*, Rom. v. 7; *etyth*, *plantyth*, I. Cor. ix. 7.

plur. - (once). -e, -en, -yn, e. g.—

*ha*, II. Cor. viii. 18; *vace*, Rom. vi. 21; *cryen*, Rom. viii. 15; *felyn*, Rom. viii. 5.

§ 60. *Present Subjunctive.*—Sg. -e, e. g.—

*gife*, Rom. xv. 5.

plur. - (once). -e, -yn, -een (once) -

*mak*, Rom. vii. 4; *hafe*, Rom. xv. 4; *heryn*, *seyen*, Rom. xi. 8.

§ 61. *Imperative.*—sg. strong verbs -, -e, in about equal proportions, weak verbs usually -e, e. g.—

*rys*, Eph. v. 14; *gyfe*, I. Tim. iv. 13; *fed*, Rom. xii. 20; *hafe*, I. Tim. iv. 15.

plur. -es (once), -ys (once), both in weak verbs; - (10 times), -e usually, both in strong and weak verbs, e. g.—

*waries*, Rom. xii. 14; *makys*, Rom. vi. 13; *gif*, Rom. xii. 21; *gyfe*, Rom. vi. 13.

§ 62. *Infinitive.*—(4 times). usually -e, -en, or -yn, e. g.—

*haf*, Rom. ix. 15; *dryuke*, *eten*, Rom. xiv. 21; *heryn*, II. Tim. iv. 2.

§ 63. *Present Participle*.—Usually *-ande* or *ende*, but *-ynd* (once), *-yng* (28 times), *-ynge* (15 times), *e. g.*—

*beande*, Gal. i. 14; *sendende*, Rom. viii. 3; *mercynd*, Rom. ix. 15; *rechyng*, II. Cor. x. 14; *assentyng*, Rom. xii. 16; exceptional is *aboundaunde*, II. Cor. iv. 15.

§ 64. *Preterite Indicative*.—Strong. 1. 3. sg. *-*, *-e*.—

*com*, Rom. ix. 31; *becheelde*, Rom. iv. 19.

2. sg. No examples.

plur. *-e*, *-en*, *-yn*—

*toke*, Rom. ix. 30; *witen*, Rom. iv. 9; *fellyn*, Rom. xv. 3.

*Weak*.—Forms with personal endings prevail, but the 1. 3. sg. occurs 20 times, and the plur. 10 times, without, *e. g.*—

*chargyd* (1. sg.), II. Cor. ii. 5; *rygnyd* (3. sg.), Rom. v. 14; *leefyd* (3. pl.), Rom. x. 14.

2. sg. always has *-edist*, *e. g.*—

*schapedist*, Heb. x. 5.

§ 65. *Preterite Subjunctive*.—Sing. No examples.

plur. *-e*—

*sene*, Gal. ii. 7; *huddle*, I. Cor. ii. 8.

§ 66. *Past Participle*.—Strong. *-*, *-e*, *-en*, *-ne*, *-n*, *-yn*, *e. g.*—

*do*, Rom. iv. 14; *rise*, II. Tim. ii. 8; *tune*, Rom. viii. 15; *born*, Rom. ix. 11; *comyn*, Rom. vii. 9; with plural inflexion, *chosyne* (twice), Rom. viii. 33.

*Weak*, *-ed*, *-id*, *-yd*, *-d*, *-t*, *e. g.*—

*loued*, Rom. xvi. 5; *obeischid*, Rom. vi. 17; *folcwyd*, Rom. xi. 7; *told*, Rom. viii. 26; *dalt*, I. Cor. xiii. 3; with plural inflexion, *hiddle*, Col. ii. 3; *hydde*, I. Cor. iv. 5. Contraction with a root ending in a dental is usual; there are 4 exceptions, viz. *lettid*, Rom. i. 13; *lettyd*, Phil. iv. 10; I. Thess. ii. 18; *blyndyd*, Rom. xi. 7.

## V. Vocabulary.

§ 67. The Vocabulary contains a considerable proportion of words of Northern form or Scandinavian origin, found chiefly

in East-Midland and Northern texts (see Björkman, *Scand. Loanwords in M.E.*, p. 194), such are—

*fro*, *aylastande*, *reysede*, *pey*, *per*, *peire*, *systor*, *hundreþ*, *sternes*, *ouerthuert*, *whirlwind*, *bur*, *slaughter*, *dye*, *deyzyng*, *byggge* (inf.).

## VI. *Dialect.*

§ 68. From the preceding paragraphs it may be seen that though the dialect of this text is mainly that of the North-East Midlands in the late fourteenth century, it is not unmixed with forms prevalent in other parts of the country; *e.g.* O.E. *ā* usually appears as [ȁ], but three times as the Northern *ā* (§ 8); O.E. palatal *ċ* gives both *k-* and *ch-* forms (§ 50); the endings of the 2nd and 3rd pers. sing. pres. indic. are sometimes the Northern *-es*, *-is*, *-ys*, sometimes the Midland and Southern *-st*, *-est*, *-ist*, *-yst*, and *-þ* *-eþ*, *-iþ*, *-ylth* (§ 59); the usual pres. part. endings are *-ande*, *-ende*, beside the less frequent Southern *-ynd*, *-yng(e)* (§ 63), and so on. Distinctively Southern forms are absent, except for the pres. part. endings just mentioned, and West Midland characteristics are rare, *e.g.* occasional *-u-* in unaccented syllables (§ 41) and the form *reche*, which occurs once, Rom. xii. 3 (§ 26). There is a fairly large intermixture of words of Northern form or inflexion, *e.g.* words with the suffix *-dam*, from O.E. *-dōm*, and *-ar*, from O.E. *-āēre*, *-ere* (§ 39); infinitives without inflexion (§ 62); forms with contraction after loss of a medial consonant (§ 51), besides the phenomena mentioned above, and the Scand. elements in the vocabulary (§ 67). It is therefore probable that the text was written down originally in the North-East Midlands.

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<sup>1</sup> The letters in brackets are the abbreviations used in the Introduction.

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# PAULINE EPISTLES

## AD ROMANOS

\* *Paulus*<sup>1</sup> *seruus Iesu christi vocatus apostolus . segregatus in euangelium dei . (2) quod ante promiserat per prophetas suos . in scripturis sanctis (3) de filio suo qui factus est ei ex semine dauid secundum carnem; (4) qui predestinatus est filius dei in virtute secundum spiritum sanctificationis . ex resurrectione mortuorum iesu christi domini nostri; (5) per quem accepimus gratiam et apostolatum ad obediendum fidei in omnibus gentibus pro nomine eius; (6) in quibus estis et vos vocati iesu christi* (1) ¶ Poule seruauunt of iesu cristi callid apostil . departid in to pe ewangelye of god . (2) pe whiche bifore he hadde bihiȝt; bi his prophetis in holy writtis (3) of his sone . pe whiche is maad to hym of pe seed of dauid after pe flesch; (4) pe whiche is before ordeynyd goddis sone in vertue; aftyr pe spiryte of makyng holy of pe resurreccioun of pe deade of oure lord iesu criste; (5) bi whom we haue tane grace and office of apostil: or power of pe office of apostyl in alle<sup>2</sup> fole to obeische to pe feip for pe name of hym; (6) among pe whiche ȝee be callid of iesu criste . (7) ¶ *Omnibus qui sunt Rome dilectis dei uocatis sanctis . gracia vobis . et pax a deo patre nostro et domino iesu christo .* (7) ¶ To alle pe whiche ben at Rome lofd of god callid holy or in holynesse; grace to ȝou and pees be of god oure fadyr and lord iesu criste (8) ¶ *Primum quidem gratias ago deo meo per iesum christum pro vobis omnibus; quia fides uestra annunciat in cuncto mundo* (8) ¶ Firste namely I do thankyng to my god for alle ȝou by iesu crist: for ȝoure

<sup>1</sup> Initial *P* extends down thirty-four lines in all, the first four being short. Above is the lower part of some ornamentation that has been cut away.

<sup>2</sup> -e of *alle* almost obliterated.

\* fol. 155, a, col. 1.

feith is schewid in <sup>1</sup> al pe world (9) ¶ *Testis enim michi est deus cui seruiō in spiritu meo in ewangelio filij eius; quod sine intermissione memoriam uestri facio* (10) *semper in oracionibus meis . obsecrans si quo modo tandem aliquando prosperum iter habeam in uoluntate dei veniendi ad uos:* (9) ¶ For witnesse to me is god . to whom I serue in my spiryt in þe ewangelye of his sone; þat withoute styntyng I haue maad mynde of ȝou (10) euere in my prayeres besekyng if in any maner at þe laste þat I haue a gate profitable of comyng oþerwhile vnto ȝou in þe wille of god (11) ¶ *Desidero enim uidere ros . ut aliquid imperciar uobis gracie spiritalis ad confirmandos* <sup>2</sup> *ros* <sup>3</sup>; (12) *id est simul consolari in uobis per eam que* <sup>4</sup> *inuicem est fidem uestram atque meam* (11) ¶ For I desyre ȝou to seen . þat I parte sum what with ȝou of spiritual grace . to conferme ȝou . (12) þat *is to be comfortid to gidere* \* in ȝou bi þat þe whiche is with inne ȝowre feith and myne (13) ¶ *Nolo autem uos ignorare fratres quia sepe proposui venire ad uos et prohibitus sum usque adhuc; ut aliquem fructum habeam in uobis sicut et in ceteris gentibus* (13) perfore brepere I wile not ȝou to vnknowe þat I hafe purposyd often to come to ȝou and I am lettid ȝitte; so þat I myȝte haue sum fruyt in ȝou as in oþer fole (14) ¶ *Grecis ac barbaris sapientibus et insipientibus debitor sum;* (15) *ita quod in me promptum est . et uobis qui rome estis ewangelizare* (14) ¶ To grewis and barbaris . to wise and vnwise I am detour; (15) so þat in me it is redy . and to ȝou þat ben at rome for to preche . þe ewangelye (16) ¶ *Non enim erubescō ewangelium . virtus enim dei est in salutem omni credenti iudeo primum et greco* ¶ Forwhy I schame not þe ewangelye; for it is þe vertue of god in to hele to alle fole; first to þe iew and þe greek (17) ¶ *Iusticia enim dei in eo reuelatur ex fide in fidem sicut scriptum est* (17) ¶ For þe riȝtwisnesse of god is schewid in it . fro feith in to feith as it is wryten ¶ *Iustus autem ex fide uiuit* ¶ Forsope þe riȝtwise man lifes of þe feyth; Or elles þus; *Riȝtwise he is of*

<sup>1</sup> in is written on an erasure.

<sup>2</sup> -dos written in blacker ink in the margin.

<sup>3</sup> e- written in blacker ink on an erasure.

<sup>4</sup> q- nearly erased, -e above in the blacker ink.

\* fol. 155, a, col. 2.

pe feith; eche man pat riȝtwis is (18) ¶ *Reuelatur enim ira dei de celo super omnem impietatem et iniusticiam hominum eorum qui veritatem dei in iniusticia detinent*; (19) *quia quod notum est dei manifestum est in illis* (18) ¶ For pe wrathe . pat is pe peyne of god is schewid fro heuyn vpon alle wickednesse in god and vnriȝtwisnesse of man of þem pat withholden pe sopnesse of god in to vnriȝtwisnesse; (19) for pat thyng pat is knowyn of god is maad opyn in þem ¶ *Deus enim illis manifestauit*; (20) *inuisibilia*<sup>1</sup> *enim ipsius a creatura mundi per ea que facta sunt intellecta*<sup>2</sup> *conspiciuntur*; *sempiterna quoque eius virtus . et diuinitas . ita ut sint inexcusabiles*; (21) *quia cum cognouissent deum . non sicut deum glorificauerunt*; *aut gratias egerunt . sed enumerunt in cogitationibus suis et obscuratum est insipiens cor eorum*; (22) *dicentes enim se esse sapientes*; *stulti facti sunt* ¶ Forwhi god has schewid to þem . (20) pat inuysyble thynges of hym . bi poo thynges pat ar don vnderstandid; be seen of pe creature of pe world; and his euerlastyng vertu and his deunytee; so pat þey ben vnexcusable; (21) for when þei hadde knowe god . þei hafe not glorified or thankid \* hym as god; but þey haue vaneschid in þeir thouȝtes; and þe herte of þem vnwise; is maad derk; (22) for þey seyden þem to be wise; þei be maade foolis (23) ¶ *Et mutauerunt gloriam incorruptibilis dei in similitudinem ymaginis corruptibilis hominis . et uolucrum et quadrupedum . et serpentium* (23) ¶ And þei han chauugid pe ioȝe of god incorruptible; in to a liknesse of mannys ymage corruptible and of foulis and edderys . and of foure fotyd beestis (24) ¶ *propter quod tradidit illos deus in desideria cordis eorum in inmundiciam . ut contumelijs afficiant corpora eorum in semetipsis* . (25) *qui conmutauerunt veritatem dei in mendacium . et coluerunt et seruierunt creature potius quam creatori . qui est benedictus in secula . Amen* . (24) ¶ For pe whiche: god suffrede þem to be tane in to desyres of þeir herte in to vnclennesse . pat þei punysche

<sup>1</sup> The MS. has been rubbed here, so that parts of the third, fourth, fifth and sixth letters of *inuisibilia* are effaced.

<sup>2</sup> *con-* written by the same hand on an erasure that has caused a small hole in the parchment.

peir bodise in pemsself . with wronges ; (25) pe whiche chaungeden  
 pe sopnesse of god in to lesyng and worschippedyn and serueden to  
 pe creature raper pan to pe creatour pat is blessid with outen  
 ende Amen <sup>1</sup> . (26) ¶ *Propterea tradidit illos deus in passiones*  
*ignominie* (26) ¶ perfor god suffrede pem to be tane ; in to pe  
 passionis of schame . pat is lecherie ¶ *Nam femine eorum immuta-*  
*uerunt naturalem usum in eum usum qui est contra naturam* ¶ For  
 peir wymmen chaungeden pe kyndely use ; in to pat use pat  
 is ageyn kynde (27) ¶ *Similiter autem et masculi . relicto naturali*  
*usu femine ; exarserunt in desiderijs suis ; inuicem masculi in*  
*masculos turpitudinem operantes . et mercedem quam oportuit .*  
*erroris sui in semetipsis recipientes* (27) ¶ Also forsope pe males ;  
 pe kyndely use forsaken : brenden in peyre desyres . pe males  
 in to males . pe filthe werkende and pei resceyuede pe mede of  
 per error in pemsself (28) ¶ *Et sicut [non] probauerunt deum habere*  
*in noticia ; tradidit illos deus in reprobum sensum . ut faciant ea*  
*que non conueniunt .* (29) *repletos omni iniquitate . malicia .*  
*fornicacione* <sup>2</sup> . *auaricia . nequicia . plenos inuidia . homicido .*  
*contencione . dolo . malignitate . susurrones .* (30) *detractabiles .*  
*deo odibiles ; contumeliosus . superbos . clatos . sibi placentes .*  
*inuentores malorum . parentibus non obedientes .* (31) *insipientes .*  
*incompositos\* sine affeccione . absque federe . sine misericordia*  
 (28) ¶ and as pei profid god not to hane in knowyng per synne .  
 so god betook pem in to a reprofid witte : pat pei do poo thynges ;  
 pe whiche acorden not to resoun : (29) pei fulfild with alle  
 wickedenesse : with manslaughtys ; with stryfe with trecherye ;  
 with enylwille ; pei ful of enuye : malyce . fornicacioun . coneytise  
 susurris ; pat is sowende among frendys discord . (30) bachiteris .  
 to god hateful . wrangwyse . prowde . heghe . fyndars of euyl .  
 not obeischyng to pe fader and modyr . (31) vnwise . unordeyne .  
 withoute affeccioun . withouten companye . withoute mercy ;  
 (32) ¶ *Qui cum iusticiam dei cognouissent non intellexerunt*  
*quoniam qui talia agunt . digni sunt morte ; non solum qui ea*  
*faciunt sed etiam qui consentiunt facientibus* (32) ¶ pe whiche

<sup>1</sup> Amen in red and black.

<sup>2</sup> The first five letters of this word are partially effaced.

\* fol. 155, b, col. 2.

whan þei hadde knowen þe riȝtwisnesse of god . þei vndyrstode  
not pat þei pat suche thynges don ben worpi þe deth . boþe ȝe  
and þei pat assentyn to þe doynge

*Propter* <sup>1</sup> *quod inexcusabilis es o homo omnis qui iudicas ; in quo*  
*enim iudicas alterum teipsum condempnas ;* (1) ¶ Wherfore  
vnexcusable art þou; þou eche man; þat demyst; þat is folye  
In pat pat þou demyst an oper man . þou comdempnys piself  
¶ *Eadem enim agis que iudicas* ¶ For þoo thynges <sup>2</sup> þe whiche þou  
demys; þoo same þou doys (2) ¶ *Scimus enim quoniam iudicium*  
*dei est secundum ueritatem; in eos qui talia agunt* (2) ¶ For we  
witen; þat þe dome of god is aftyr soþnesse ageyns þem pat  
suyche thynges don (3) ¶ *Eristimas autem hec o homo qui iudicas*  
*eos qui talia agunt . et facis ea; quia tu effugies iudicium dei*  
(3) ¶ þou ylke man þat demys þem pat suyche thynges don;  
and doist þem; trowest þou þat þou shalt fle þe dom of god  
(4) ¶ *An diuicias bonitatis eius et paciencie . et longanimitatis*  
*contempnis* (4) ¶ Or þou despises þe rychesses of hys goodnesse .  
of his paciense and his longeabydyngre ¶ *Ignoras quoniam benigni-*  
*tas dei ad penitentiam te adducit* ¶ Knowis þou not pat þe  
benygnetee of god has led þee to penaunce (5) ¶ *Secundum du\*ri-*  
*ciam autem tuam et cor impenitens; thesaurisas tibi iram in die*  
*ire et reuelacionis iusti iudicij dei* (6) *qui reddet unicuique secundum*  
*opera eius* (5) ¶ þerfore after þyn hardnesse and þi herte obstynate;  
þou tresoures to þee wrathe in þe day of wrathe . and in þe day  
of þe shewyng of goddis riȝtwise dome; (6) þe whilke schal  
ȝeelde to eche man aftyr his werkys (7) ¶ *Hij quidem qui secun-*  
*dum pacienciam boni operis; gloriam . et honorem . et incor-*  
*ruptiorem ; querentibus uitam eternam* (7) ¶ To þem pat ben of  
good werke aftyr þe pacyence of god; he schal ȝeelde ioye and  
honour <sup>3</sup> and incorruptioun to þem sekyngre þe euerlastyngre lyf  
(8) ¶ *Hij autem qui ex* <sup>3</sup> *contencione* <sup>3</sup> *et qui non adquiescant*

<sup>1</sup> Initial *P* extends down ten lines, three of which are short; in the right margin is written *c<sup>m</sup> 2<sup>m</sup>*, surrounded by a red line, and *cap<sup>m</sup> 2<sup>m</sup>* is written in red within the column, after *doynge*.

<sup>2</sup> *a* in right margin.

<sup>3</sup> On erasure.

\* fol. 156, a, col. 1.

ueritati . credunt autem iniquitati . ira et indignacio . (9) tribulacio . et angustia . in omnem animam operantis malum ; iudi primum et greci (8) Forsoþe to þem þat ben of strif and þe whiche acorden not to soþnesse but leeuyn to wickidnesse ; wrathe . and indignacioun . (9) tribulacyoun . and anguysch . in to eche soule of man wirkyng euylle first of þe iew and þe greek (10) ¶ Gloria autem et honor . et pax . omni operanti bonum ; iudeo primum et Greco (10) ¶ þerfore . ioie . and pece . and worschipe to þe wirkyng good ; first to þe Iew and aftyr to þe greke (11) ¶ Non est enim personarum acceptio apud deum (11) For þer is none acceptioun of persone byfor god (12) ¶ Quicumque non sine lege peccauerunt ; sine lege peribunt ; et quicumque in lege peccauerunt ; per legem iudicabuntur (12) For alle þei þat haue synned withoute þe lawe ; þei schal perysche with outen þe lawe ; and alle þat haf synned in þe lawe ; bi þe lawe þei schal be demyd (13) ¶ Non enim auditores legis iusti sunt apud deum ; sed factores legis iustificabuntur (13) For þe hereres of þe lawe be not riȝtwise bifor god ; but þe doars of þe lawe schal be iustified (14) Cum gentes que legem non habent . naturaliter ea que legis sunt faciunt huiusmodi legem non habentes ipsi sibi sunt lex ; (15) qui ostendunt opus legis scriptum in cordibus suis ; testimonium reddente illis consciencia ipsorum et inter se inuicem cogitationum accusancium aut etiam deffendencium ; (16) in die cum iudicauerit deus occulta hominum secundum ewangelium<sup>1</sup> meum per iesum christum (14) ¶ \* Sipeþ þe folc þat has no lawe kyndely do þo thynges þat ar of lawe . of suche maner þey hafe no lawe : þey ben lawe to þemself . (15) þe whiche schewyn þe deede of þe lawe writen in þer hertis ; þe conscience of þem ȝeeldende witnes to þem of þer thouȝtys accusande or defendande among þemself ; (16) in þe day þat god schal deme þe priuȝtees of man aftyr myn ewangelye by iesu criste (17) ¶ Tu autem iudeus cognominaris et requiescis in lege . et gloriaris in deo (18) et nosti uoluntatem eius et probas utiliora instructus per legem ; (10) confidis teipsum ducem esse cecorum lumen eorum

<sup>1</sup> Paragraph-mark before *meum* in the MS., not before *sipeþ*.

\* fol. 156, a, col. 2.

*qui in tenebris sunt ; (20) eruditorem insipientium . magistrum infancium habentem formam sciencie et ueritatis in lege ; (21) qui ergo alium doces teipsum non doces (17) ¶ If þerfore þou art surnamyd a Iew and restis in þe lawe and Ioþes in god (18) and knowes his wille ; and þou enfourmyd by þe lawe prouyst þe profitablere thynges . (19) and trestys piselfe to be ledere of þe blynde ; and list of þem þat ben in derknesse ; (20) and tristes to be techer of þe vnwyse . and mayster of infauntys hafande fourme of wisdom and sopnes in þe lawe ; (21) þerfore þou þat techist an oper whi techist þou not piself ¶ Qui predicas non furandum ; furaris ¶ and þou þat prechest not to stele ; why stelist þou (22) ¶ Qui dicis non mechandum ; mecharis (22) ¶ þou þat seist not to do leccherye ; why doist þou leccherye ¶ Qui abhominaris ydola . sacrilegium facis ¶ þou þat wlatist ydolys ; why doist þou sacrilege (23) ¶ Qui in lege gloriaris ; per preuaricationem legis deum inhonoras (23) ¶ þou þat hast ioye in þe lawe ; whi vnworschipist þou god by brekyng of þe lawe (24) ¶ Nomen enim dei per uos blasphematur inter gentes ; sicut scriptum est (24) ¶ þerfore þe name of god is<sup>1</sup> blasphemyd by ȝou among þe folc ; as it is writen (25) ¶ Circumcisio quidem prodest ; si legem obserues si autem preuaricator legis sis circumcisio tua prepucium facta est (25) ¶ Circumcisioun certys profitis if þou kepe þe lawe ; forsoþe if þou be brekere of þe lawe . þyn circumcysioun is maad prepueye . (26) ¶ Si igitur prepucium iustificas legis custodiat ; nonne prepucium illius in circumcisionem reputabitur (26) ¶ þerfore if prepueye kepe þe riȝtwis-  
\* nesse of þe lawe is not his prepucie to beholdyn in to circumsioun . (27) ¶ Et indicabit quod ex natura est prepucium legem consummans te qui per literam et circumcisionem preuaricator legis es (27) ¶ And þe prepueye parformande þe lawe . þat is of kynde schal it not deme þee þe whiche art brekere of þe lawe be lettre and circumcysioun . (28) ¶ Non enim qui in manifesto iudeus est neque que in manifesto carne circumcisio (20) sed qui in abscondito Iudeus est . et circumcisio cordis in*

<sup>1</sup> is almost obliterated.

\* fol. 156, b, col. 1.

*spiritu non littera ; cuius laus non ex hominibus sed ex deo est*  
 (28) ¶ perfore he is not a Iew . pat in apert is onely nor pat circumeysioun is . pat is openly in pe flesch don ; (29) but he is verre iew pe whiche is in priue ; and circumeysioun of pe herte is in spirite not in lettre of pe whiche circumeysioun preysyng is not of man but of god.

*Quid*<sup>1</sup> ergo amplius in iudeo aut que utilitas circumeisionis  
 (1) ¶ perfor what thyng is more in pe iew ; or what profite is circumeysioun (2) ¶ *Multum per omnem modum* (2) ¶ *Myche bi alle manere* ¶ *Primum quidem quia credita sunt illis eloquia dei* ¶ First namely for goddes speches be tane vn to pem ¶ *Quid enim si quidam illorum non crediderunt* (3) ¶ What pof som of pem leeu'd not ¶ *Numquid incredulitas illorum fidem dei euacuauit ;* ¶ Wheper pe vnbelefe of pem hafe voydyd pe feip of god ¶ (4) *Absit* ¶ (4) God schelde ¶ *Est autem deus verax ; omnis autem homo mendax ; sicut scriptum est* ¶ Forsop god is verrey ; eche man lyere ; as it is writen ¶ *Vt iustificeris in sermonibus tuis ; et vincas cum iudicaris* ¶ pat pou be maad riȝtwis<sup>2</sup> in pi woordis ; and pat pou ouercome whan pou art demyd (5) *Si autem iniquitas nostra iusticiam dei commendat ; quid dicemus* (5) ¶ perfore if oure wickidnesse comende pe riȝtwisnesse of god ; what schal we sayn ¶ *Numquid iniquus est deus qui infert iram* ¶ Wheper god be euyl pe whiche bryngys in wrathe . pat is to sey dampnacyoun ¶ *Secundum hominem dico* ¶ After mannes vnderstandyng I sey (6) ¶ *Absit* (6) ¶ God shilde ¶ *Alioquin quomodo iudicabit deus hunc mundum* ¶ But if it be so how schal god deme pis world (7) ¶ \* *Si enim veritas dei in meo mendacio abundauit in gloriam ipsius . quid adhuc et ego tamquam peccator indicor* (7) ¶ For if in my lesyng pe soppnesse of god habounde in to loye of hym wherto am I demyd til now as a synnere (8) ¶ *Et non sicut blasphemamur ; et sicut aiunt*<sup>3</sup> *nos quidam dicere : faciamus mala ut veniant bona*

<sup>1</sup> Initial Q extends down three short lines, and twelve full-length lines ; in the left margin : cap<sup>m</sup> 3<sup>m</sup> c<sup>m</sup> 3<sup>m</sup>, surrounded by a red line.

<sup>2</sup> -wis on erasure.

<sup>3</sup> -unt on erasure.

\* fol. 156, b, col. 2.

(8) ¶ And not as we ar blasfemyd; and as <sup>1</sup> þey seyn vs to seye do we euyl þat goode thynges comen ¶ *Quorum dampnacio iusta est* ¶ of þe whiche dampnacyoun is riȝtwise (9) ¶ *Quid igitur precellimus eos* ¶ (9) þerfor what schal we seye; ouergo we þem ¶ *Nequaquam* ¶ Nay ¶ *Causati sumus enim iudeos et grecos omnes sub peccato esse* (10) *sicut scriptum est* ¶ We hafe schewid trewe cause and *resoun* alle Iewys and Grekys to be vndyr synne (10) as it is writen (11) ¶ *Quia non est iustus quisquam; non est* <sup>2</sup> *inteligens; non est requirens deum* (11) ¶ For þer is none riȝtwise; nor þer is vnderstandende; nor þer is any sekande god (12) ¶ *Omnes declinauerunt simul inutiles facti sunt non est qui faciat bonum non est usque ad vnum* (12) ¶ Alle <sup>3</sup> þei bowedyn to gydere þei ar made vnprofitable; þer is none þat dose good . þer is none vn to one (13) ¶ *Sepulcrum patens est guttur eorum; linguis suis dolose agebant; venenum aspidum sub labijs eorum* (13) ¶ þe <sup>4</sup> throte of þem is an opyn graue; with þer tungys þei spekyn treccherously . þe venym of nedderys is vndyr þer tungys (14) ¶ *Quorum os maledictione et amaritudine plenum est; (15) veloces pedes eorum ad effundendum sanguinem* (14) ¶ þe mouþ of whom is ful of waryenge and bitternesse; (15) þeire fete swifte to schede þe blood (16) ¶ *Contricio et infelicitas in vijs eorum . (17) et viam pacis non* <sup>5</sup> *cognouerunt; (18) non est timor dei ante oculos eorum* (16) ¶ Contricyon and vnblessydhed schal be in þe weyes of þem; (18) þer <sup>6</sup> is no drede of god byfore þer eyen (19) ¶ *Scimus autem quia quecumque lex loquitur . hijs qui in lege sunt loquitur; ut omne os obstruatur . et subditus fiat omnis mundus deo* (20) *quia ex operibus legis non iustificabitur omnis caro cora[m]* <sup>1</sup> *illo per legem enim cognicio peccati* (19) ¶ forsoþ we witen þat alle þo thynges þat þe lawe spekys; to þem it spekys þat ben in þe lawe; so þat eche mouþ of þe Iewis be stoppid; and þat al þe world be soȝet to god;

<sup>1</sup> as above the line, with caret after *and*.

<sup>2</sup> est on erasure.

<sup>3</sup> A in right margin.

<sup>4</sup> a scribbled in right margin.

<sup>5</sup> non twice in MS.

<sup>6</sup> The translation of v. 17 is omitted in the MS.

<sup>7</sup> coram almost obliterated.

(20) for of deedis of þe lawe schal not be iustified alle <sup>1</sup> flesh by for hym; þat is every \* man fleschly lifande for bi lawe only is knowyng of synne (21) ¶ *Nunc autem sine lege iusticia dei manifestata est testificata a lege et propheta* (21) ¶ But now þe riȝtwisnesse of god is schewyd with oute þe lawe; riȝtwisnesse I sey witnessid of þe lawe and of prophetis (22) ¶ *Iusticia autem dei per fidem iesu christi in omnes et super omnes qui credunt* (22) ¶ þe riȝtwisnesse þefore of god þat is by þe whiche we ben iustified of god; is by þe feyth of iesu criste in to alle þem and aboue alle þem þe whiche beleeuyn þe ioȝe of god ¶ *Non enim est distinctio* ¶ For why þer is no dystynctioun (23) ¶ *Omnes enim peccauerunt et egent gloria dei* (23) ¶ For alle þei hafe synned and nedyn þe ioȝe of god þat is þe forgifnesse of god (24) ¶ *Iustificati gratis per gratiam ipsius . per redemptionem que est in christo iesu* (25) *quem proposuit deus propiciationem per fidem in sanguine ipsius ad ostencionem iusticie sue propter remissionem precedencium delictorum . in sustentacione dei* (26) *ad ostencionem iusticie eius in hoc tempore ut sit ipse iustus et iustificans eum qui ex fide est iesu christi* (24) ¶ þey be maad riȝtwise frely by þe grace of hym; by þe redempcioun . þat is iesu criste; (25) whom þat is to sey cryste god þe fadyr byfore sette mercyful by þe feip in his blood to þe schewyng of þe riȝtwisnesse in þis tyme for þe remysioun of synnes gou byfore in þe hoklyng vp of god . (26) þat <sup>2</sup> he be riȝtwise and makyng riȝtwyse hym þat is of feith of iesu criste (27) ¶ *Vbi est gloria tua* (27) ¶ þou Iew þefore wher is þi ioȝe ¶ *Exclusa est* ¶ It is excludid ¶ *Per quam legem* ¶ By what lawe ¶ *Factorum* ¶ By þe lawe of werkys ¶ *Non* ¶ Nay ¶ *Sed per legem fidei* ¶ But by þe lawe of feip (28) ¶ *Arbitramur enim iustificari hominem per fidem sine operibus legis* (28) ¶ We demyn þefore a man to ben iustified by þe feyth withoute werkys of þe lawe (29) ¶ *An iudeorum deus tantum; nonne et gentium* (29) ¶

<sup>1</sup> A defect in the parchment causes a space to be left before *alle*.

<sup>2</sup> The English translation of *ad ostencionem . . . tempore* is omitted in the MS.

¶ Wheþer of Iewys only god is formere; wheþer he be not of þe folc ȝis and of þe folc (30) ¶ *Quoniam quidem vnus deus qui iustificat circumcisionem ex fide et prepucium per fidem* (30) ¶ þerfore verrelly one is god; þe whiche iustifyede circumcysion of þe feith and prepucye by þe feip (31) ¶ *Legem ergo destruimus per fidem* (31) ¶ þerfore destrye we þe lawe by þe feyth ¶ *Absit* ¶ God schilde ¶ *Sed legem statuimus* \* ¶ But we stablyn þe lawe; þat is we conferme þe lawe.

**Q**uid<sup>1</sup> ergo dicimus inuenisse Abraham patrem nostrum secundum carnem (1) ¶ þerfor what schal we sey . Abraham oure fadyr had foundyn aftyr þe flesch; þat is of þe werkys of þe lawe (2) ¶ *Si enim Abraham ex operibus iustificatus est; habet gloriam sed non apud deum* (2) ¶ þerfore if abraham is iustefyed of þe werkys of þe lawe; he has ioye; þat is of hymselfe but not byfor god; þat is not of god (3) ¶ *Quid enim scriptura dicit* (3) ¶ But what seys holy writ ¶ *Credidit Abraham deo et reputatum est illi ad iusticiam* ¶ Abraham trowyde to god; and it is repute to hym to riȝtwisnesse (4) ¶ *Ei autem qui operatur merces non imputatur secundum gratiam sed secundum debitum* (4) ¶ To hym forsoþe þat werkys mede schal not be put to aftyr grace . but aftyr dette (5) ¶ *Ei uero qui non operatur credenti autem in eum qui iustificat impiū; reputatur fides eius ad iusticiam secundum propositum gracie*<sup>2</sup> dei; (6) *sicut et dauid dicit beatitudinem hominis cui deus accepto fert iusticiam sine operibus* (5) ¶ Forsope to<sup>3</sup> hym þat werkys not; þat is fleschly werkys of þe lawe . but to þe leeuende in to hym þe whiche iustefyes þe wyckyd man . þe feip of hym schal be told hym to riȝtwisnesse after þe purpose of þe grace of god . (6) and as dauid seys; þe blessydnesse to be of þat man to whom god berys acceptable riȝtwisnesse with oute werkys (7) ¶ *Beati quorum remisse sunt iniquitates et quorum tecta sunt peccata* (7) ¶ Blessid be þei of whom þeire wyckydnessys ben forgyuen;

<sup>1</sup> Initial Q extends down two short lines and fifteen long lines; in the right margin C<sup>m</sup> 4<sup>m</sup> Cap<sup>m</sup> 4<sup>m</sup>, surrounded by a red line.

<sup>2</sup> g- on erasure.

<sup>3</sup> a in right margin.

\* fol. 157, a, col. 2.

and of whom peyre synnes ar hyld (8) ¶ *Beatus uir cui non imputauit dominus peccatum* ; (8) ¶ Blissid be þe man to whom god not puttys to synne þat is to þe peyne ; (9) ¶ *Beatitudo ergo hec in circumcissione tantum manet ; an etiam*<sup>1</sup> in prepucyo (9) ¶ perfore dwellys only blessydnesse in circumcysyoun or ellys in prepucye ¶ *Dicimus enim quia reputata est fides Abrahe ad iusticiam* ¶ We witen forwhy ; þat þe feith of Abraham is repute to riȝtwisnesse (10) ¶ *Quomodo ergo reputata est* (10) ¶ ¶ How perfore is it repute ¶ *In circumcissione an in prepucio* ¶ Wheþer in circumcysyoun or in prepucye ¶ *Non in circumcissione sed prepucio* ¶ Not in circumcysyoun but in prepucye (11) ¶ *Et signum accepit circumcissionis . signaculum iusticie fidei que est in prepucio ut sit pater omnium credencium per prepucium* (11) ¶ And a tokne he took of circumcysyoun ; þat it be sygnacle of riȝtwisnesse þat is hafande a similitude of a tokned thyng þat he be fadyr of \*alle lefande þat is by feith þe whyche was gyffen to hym in tyme of prepucye (12) ¶ *Vt reputetur et illis ad iusticiam . et sit pater circumcissionis ; non hijs tantum qui sunt ex circumcissione sed et hijs qui sectantur vestigia fidei . que est in prepucio patris nostri Abrahe* (12) ¶ And be it told þem to riȝtwisnesse . þat he be fadyr of circumcysyoun ; not onely to þem þe whiche ben of circumcysyoun ; but to þem þat suyen þe trasys of þe feyth . þe whiche is in þe prepucye of oure fadyr Abraham (13) ¶ *Non enim per legem promissio Abrahe aut semini eius . ut heres esset mundi sed per iusticiam fidei* (13) ¶ Forwhy not by þe lawe is byheste maad to Abraham and to hys seed . þat he were heyr of þe world but by þe riȝtwisnesse of þe feiþ (14) ¶ *Si enim qui ex lege heredes sunt . exinanita est fides . abolita est promissio* (14) ¶ But if þei þat ben of þe lawe only ar heyres . þan is þe feiþ amyntyscht . and byheste is do away (15) ¶ *Lex enim iram operatur* (15) ¶ For þe lawe werkys wrathe ¶ *Ubi enim non est lex nec preuaricacio* ¶ Wherefore wher þe lawe is not ; nor preuaricacyoun is not (16) ¶ *Ideo ex fide . ut secundum gratiam firma sit promissio omni semini ;*

<sup>1</sup> *etiam* above the line, with caret after *an*.

\* fol. 157, b, col. 1.

*non ei qui ex lege est solum . sed et ei qui est ex fide Abrahe : qui est pater omnium nostrum (17) sicut scriptum est (16) ¶* perfore *eyres* arn of þe feip; þat þe beheste be syker vn to ylke seed; not only to hym þe whiche is of þe lawe . but to hym þe whiche is of þe feip of Abraham; þe whilke is fadyr of vs alle (17) as it is witen ¶ *Quia patrem multarum gentium posui te ante deum cui credidisti . qui uiuificat mortuos et vocat ea que non sunt tamquam ea que sunt ¶* For I haue stablyd þee fadyr of mykyl folc bifor god to whom þou leuedist; þe whylke qwykenys þe deade; and callys þoo thyngys þat ben not as þo thyngys þat ben (18) ¶ *Qui contra spem in spem credidit ut fieret pater multarum gentium secundum quod dictum est ei (18) ¶* þe whylke ageyn þe firste hope þat is of nature trowyde in to hope god byhetande; so þat he schulde be made fadyr of mykyl folc; aftyr þat þat is seyð to hym ¶ *Sic erit semen tuum ut nomen sicut stelle celi ; et sicut arena que est in litore maris ¶* So schal þi seed be as þe sternys of heuen and as grauelle of þe see (19) ¶ *Et non infirmatus est in fide nec considerauit corpus suum emortuum cum fere centum esset anorum et emortuam nulum sare (19) ¶* And afterward he is not flechhyng or vustable in þe feip . nor he beheld his body to be dead; þat is fro þe werk of getyng of chylde when almost he were an hundryd ȝeer; nor he beheelde þe wombe of sara to be dead (20) ¶ *In repromissione etiam dei non hesitauit diffidencia sed confortatus est fide dans gloriam deo (21) plenissime sciens . quia quecumque promisit deus potens est facere (22) ideo et reputatum est illi ad iusticiam (20) ¶* In þe beheste also of god he doutide not thurgh wanhope but he is confortid in þe feip gifande ioye to god; (21) witande fulli þat þoo thyngys þat god behiȝte he is myȝty to do (22) and perfore it is repute to hym to riȝtwisnesse (23) *Non est autem scriptum tantum propter ipsum quia reputatum est illi ad iusticiam ; (24) sed propter nos . quibus et reputabitur credentibus in eum . qui suscitauit iesum christum dominum nostrum a mortuis ; (25) qui traditus est propter delicta nostra . et resurrexit propter iustificacionem nostram (23) ¶* It is not perfore write only for hym þat it is repute hym to riȝtwisnesse; (24) but for vs to þe whiche þe feip shal be repute to þe leefyng in hym þe

whilk reysede oure lord iesu criste fro deth (25) þe whilk was betrayed for oure trespas *and* ros vp for oure iustificacyoun.

*I*ustificati<sup>1</sup> igitur ex fide pacem habeamus ad deum per dominum nostrum iesum christum; (2) per quem et accessum habemus per fidem et gratiam istam in qua stamus et gloriamur in spe glorie filiorum dei (1) ¶ Perfore wee iustified of þe feip not of þe lawe hafe wee pece to god by iesu crist oure lord (2) by whom we haue gate by þe feip in to þis grace in þe whilk we standen *and* ioyen in to hope of þe ioye of goddis childre (3) ¶ Non solum autem sed et gloriamur in tribulacionibus; scientes quod tribulacio pacienciam operatur; (4) paciencia autem probacionem; (5) probacio . vero spem; (5) spes autem non confundit (3) ¶ Forsope not only we<sup>2</sup> ioyen of hope of ioye; but in tribulaciouns witande pat tribulacyoun werkys pacyence; (4) pacyence prouyng; proof forsope werkys hope; (5) hope perfore confoundis not ¶ Quia caritas dei diffusa est in cordibus nostris per spiritum sanctum qui datus est nobis ¶ Forwhy þe charitee of god is diffusid \*in oure hertis bi þe holy gost þe wilk is gifen to vs (6) ¶ Vtquid enim christus cum adhuc infirmi essemus secundum tempus pro impijs mortuus est (6) ¶ Wherto perfore is crist dead for euylle men . when we aftyr þe tyme ȝit were syk (7) Vix enim pro iusto quis moritur (7) ¶ Vnnepe perfore dyeþ per ony for þe riȝtwise ¶ Nam pro bono forsitan quis audeat mori ¶ Forwhi for þe goode durste per happely ony dye (8) ¶ Commendat autem deus suam caritatem in nobis quoniam<sup>3</sup> cum adhuc peccatores essemus christus pro nobis mortuus est (8) ¶ Forsope god commendys his charitee in vs . for when we weie ȝit sinners . crist for vs is dead ¶ (9) Multo ergo magis iustificati nunc in sanguine ipsius salui erimus ab ira per ipsum (9) ¶ perfor mykyl more we iustified now in his blood; we schulde be saaf fro þe wrath pat is euerlastyng peyne by hym (10) ¶ Si enim cum inimici essemus

<sup>1</sup> Initial *I* in red extends down four short lines, its ornamentation down twenty-four more; in the right margin is written c<sup>m</sup> 5<sup>m</sup> c<sup>m</sup> 5<sup>m</sup>, surrounded by a red line.

<sup>2</sup> *a* is scribbled in the right margin. <sup>3</sup> gap and erasure before *cum*.

\* fol. 158, a, col. 1.

*reconciliati sumus deo per mortem filij eius; multo magis reconciliati salui erimus in vita ipsius* (10) ¶ If perfore we be reconcyld to god bi þe dep of his sone . when ȝit we were euyllle mykyl more . we reconcyld schal be safe in þe lif of hym (11) ¶ *Non solum autem sed et gloriamur in deum per dominum nostrum iesum christum per quem nunc reconciliacionem accepimus* (11) ¶ Not only perfor we schul be safe; þat is in þe lif of hym; but also we ioyen in god by oure lord iesu crist . by whom now we hafe tan reconcyliacyoun (12) ¶ *Propterea sicut per unum hominem peccatum in hunc mundum intrauit; et per peccatum mors . et ita in omnes homines mors pertransijt in quo omnes peccauerunt* (12) ¶ perfore as by on man synne þat is to sey oryggynalle entryde in to þis world; and by þe synne þe deth and so dep<sup>1</sup> has passid in to alle men in þe whilke þat is to sey synne or<sup>2</sup> man alle men hafen synned (13) ¶ *Vsque ad legem enim peccatum erat in hoc mundo peccatum autem non imputabatur cum lex non esset*<sup>3</sup> (13) ¶ perfore vnto þe lawe þe synne was in þe world þat is to sey in man; but þe synne was not put to or trowyd when þe lawe was not (14) ¶ *Sed regnavit mors ab adam vsque ad moysen . etiam in eos qui non peccauerunt in similitudinem preuaricacionis Ade . qui est forma futuri* (14) ¶ But deth þat is synne regnyd fro Adam vnto moyses in to þem þe whilke hafe synned into þe licnesse of þe preuaricacyoun of adam þe whilke; þat is to sey adam; is fourme \* of crist for to come. (15) ¶ *Sed non sicut delictum ita et donum* (15) ¶ But not as þe trespas . þat is to sey of adam so is þe gifte of crist: but more is þe gifte of crist þan is þe trespas of Adam ¶ *Si enim in vnus delicto multi mortui sunt multo magis gracia dei et donum in gracia vnus hominis iesu christi in plures abundauit* (16) *Et non sicut per unum peccantem ita et donum*<sup>4</sup> ¶ perfore if in þe trespas of one man many ben dead; mykyl more þe grace of god and þe gifte of þe holy goost has aboundid in to manye . in þe grace of man iesu crist

<sup>1</sup> dep is written in the left margin.

<sup>2</sup> Synne on erasure, and or inserted above the line.

<sup>3</sup> peccatum . . . esset are written in the margin, with caret after mundo.

<sup>4</sup> The words et . . . donum have been inserted in the margin by the same hand; caret after abundauit.

(16) *and not as be one synne ; pat is to sey of Adam so by þe gifte pat is to sey of god but more ¶ Nam iudicium quidem ex vno est in condemnacionem ; gracia autem ex multis delictis in iustificacionem ¶ For þe dome is of one pat is of one orygynal trespas of Adam brouzt up in dampnacyoun ; but þe grace pat is of crist . of many synnes procedys in to iustificacyoun (17) ¶ Si enim in unius delicto mors regnavit per unum ; multo magis ; abundantiam graciae et donacionis et iusticie accipientes in uita regnabunt per unum iesum christum (17) ¶ þefore if in one manys trespas dep of soule and body has regnyd by one . pat is Adam mykyl more men resecyuende þe abundaunce of grace . and of gifte and of riȝtwisnesse . pat is to sey of god we schal regne in lyf by one iesu criste (18) ¶ Igitur sicut per unius delictum in omnes homines in condemnacionem ; sic et per unius iusticia in omnes homines in iustificacionem uite (18) ¶ þefore as by one trespas passyng in to alle is in dampnacyon ; so by one manys riȝtwisnesse passyng in to alle men it is in to iustificacyon of lyf (19) ¶ Sicut enim per inobedienciam vnus hominis peccatores constituti sunt multi ita et per vnus hominis obedienciam iusti constituentur multi (19) ¶ þefore as by vnobedyence of one man synners ben maad many ; So by þe obedyence of one many schal be stabled riȝtwyse ¶ Lex autem subintravit ut abundaret delictum ¶ þe lawe forsope entryde pat trespas schulde abounde (20) ¶ Vbi autem abundavit delictum superabundavit et <sup>1</sup> gracia (20) ¶ þefore wher trepas aboundyd ; grace aboue aboundide (21) ¶ Ut sicut regnavit peccatum in mortem ; ita et gracia regnet per iusticiam in uitam eternam per iesum christum dominum nostrum (21) ¶ And as synne regnyde in to dep so and grace regne it bi riȝtwisnesse in to euerlastyng lyf by iesu crist oure lord*

*Quid* <sup>2</sup> *ergo dicemus* <sup>3</sup> ¶ (1) þefore what schal we seye ¶ *Permanebimus in peccato ut gracia abundet ; \** ¶ Shal we dwelle in synne pat grace abounde (2) ¶ *Absit* ¶ (2) God scylde

<sup>1</sup> *et* inserted above the line by the same hand.

<sup>2</sup> In the margin (<sup>m</sup> 6<sup>m</sup> (in black ink) cap<sup>m</sup> 6<sup>m</sup> (in red) surrounded by a red line. Initial *Q* extends down three lines and across under the column.

<sup>3</sup> MS. *dicemus*.

¶ Qui enim mortui sumus peccato quomodo adhuc viuemus in illo  
 ¶ For we pat be dead to synne . pat is to seye in baptem hou zit  
 schulde we lyfe with <sup>1</sup> it (3) ¶ *An ignoratis fratres quia quicumque*  
*baptisati sumus* <sup>2</sup> (3) ¶ Wheper 3ee knowe not pat whoso euer  
 we ben pat be baptised in iesu criste we be baptised in þe dep  
 of hym; pat is in þe licnesse of þe dep of crist (4) ¶ *Consepulti*  
*enim sumus cum illo per baptismum in mortem; ut quomodo*  
*surrexit christus a mortuis per gloriam patris; ita et nos in nouitate*  
*uite ambulemus* (4) ¶ For we be togydere byrred with hym by  
 baptem in to þe dep pat is in to þe waschyng of synnes; as hou  
 pat crist ros fro þe dep by þe ioye of his fadyr; so pat we go in  
 newenesse of lyf (5) ¶ *Si enim conplantati facti sumus mortis*  
*eius similitudini simul et resurreccionis erimus* (6) *scientes quia*  
*vetus homo noster simul crucifixus est ut destruat corpus peccati;*  
*ut ultra non seruamus peccato* ¶ perfore if we be counplauntyd  
 to þe licnesse of his dep; we schal be to gydere lyk of þe <sup>3</sup> resurec-  
 cioun of hym; (6) we wytynge pat oure oolde man; pat is þe  
 fo[r]me and þe consuetude of synne þe Whilke is of vs is crucyfied  
 to gydere with crist; so pat þe body of synne be destroyed .  
 pat we serfe no lengere to synne (7) ¶ *Qui enim mortuus est*  
*iustificatus est a peccato* (7) ¶ perfore he pat is dead fro synne  
 pat is deliqueryd of synne he is iustified of þe synne (8) ¶ *Si*  
*autem mortui sumus cum christo credimus quia simul etiam*  
*uiuemus cum christo* (9) *scientes quod Christus resurgens ex mortuis*  
*iam non moritur mors illi ultra non dominabitur* (8) ¶ If we be  
 dead with crist fro synne . we wyte pat we schal life with crist;  
 (9) knowende pat crist rysande fro dep; he dyes none oftere;  
 nor dep to hym ouer pat schal not lordschype (10) ¶ *Quod enim*  
*mortuus est peccato; mortuus est semel* (10) ¶ For pat pat he is  
 onys dead; he is dead to synne ¶ *Quod autem uiuit uiuit deo*  
 ¶ and pat he lyfes; he lyfes to god (11) ¶ *Ita et uos existimate*  
*uos mortuos quidem esse peccato uiuentes autem deo in christo*  
*iesu domino nostro* (11) ¶ So and trowe 3ee 3ou perfore to be

<sup>1</sup> with on erasure.

<sup>2</sup> The scribe has omitted the rest of the verse in Latin.

<sup>3</sup> þe written by the same hand on an erasure.

ded to synne; and lyfande to god in iesu criste oure lord (12) ¶ *Non ergo regnet peccatum in uestro mortali corpore . ut obediatis concupiscencijs eius;* (13) *Sed neque exhibeatis mem<sup>\*</sup>bra vestra arma iniquitatis peccato ; sed exhibete vos deo tamquam ex mortuis viuentes et membra uestra arma iusticie deo* (12) ¶ perfore regne per no synne in 5oure deadly body . to obesche to his wilhynges; (13) nor gyfe 3ee; pat is makys not able 5oure membris to synne . to be armours of wickydenesse; but raþer gife 5ou to god as of þe dead lyfande; and 5oure membrys to be armours of riȝtwisnesse to god (14) ¶ *Peccatum enim in uobis non dominabitur* (14) ¶ perfore synne to 5ou schal not lordschipe . as sumtyme it was wonte <sup>1</sup> ¶ *Non enim* <sup>2</sup> *sub lege estis sed sub gracia* ¶ For why 3ee be not undyr þe lawe þe whylke halp not; but 3ee be undyr grace (15) ¶ *Quid ergo* (15) ¶ perfore what schal we do ¶ *Peccabimus quia non sumus sub lege sed sub gracia* ¶ Shal we synne for we be not under lawe . but under grace ¶ *Absit* ¶ God schyl[d]e (16) ¶ *An nescitis quoniam cui exhibetis uos seruos ad obediendum serui estis eius cui obeditis siue peccati ad mortem siue obediacionis ad iusticiam* (16) ¶ Wheper 3ee wite not pat to whom 3ee gife 5ou seruauantis to obeische . coñsentande and wyrkande . pat 3ee be ne seruauantis of hym to whom 3ee obeische; wheper it be of synne ledande to dep or of obeischyng ledande to riȝtwisnesse (17) ¶ *Gracias autem deo quod fuistis serui peccati obedistis autem ex corde in eam formam doctrine in qua traditi estis* (17) ¶ perfore I thanke god of pat pat 3ee pat were sumtyme seruauantys of synne 3ee haue obeischid now in to pat fourme of lore in to þe whilke forme it is betake 5ou (18) ¶ *Liberati autem a peccato : serui facti estis iusticie* (18) ¶ and be pat 3ee be maad fre fro synne: and maade seruauantis of riȝtwisnesse (19) ¶ *Humanum dico propter infirmitatem carnis uestre* (19) ¶ I sey sumwhat manly pat is not greuouse but liȝt for þe infirmyte of 5oure flesh ¶ *Sicut enim exhibuistis membra uestra seruire immundicie et iniquitati ad iniquitatem; ita et nunc exhibete membra uestra seruire iusticie in sanctificacionem* ¶ Riȝt as 3ee

<sup>1</sup> First letter of this word partly effaced.

<sup>2</sup> Erasure after *enim*.

\* fol. 158, b, col. 2.

haue 3ife 3oure membrys to serue to þe unclennesse of þe flesch .  
 þat is to lecherie and to wickydnesse of thoȝt to þe endyng of  
 euyl; riȝt so gyfe 3ee now 3oure membrys to serue to riȝtwisnesse  
 in to sanctificacyoun; þat is in to consummacyoun of goode (20)  
 ¶ *Cum enim serui essetis peccati liberi fuistis iusticie* (20) ¶ For  
 whan 3ee were seruauantis of synne; 3ee \* were free of riȝtwisnesse;  
 þat is þe lordschype of riȝtwisnesse 3ou faylede (21) ¶ *Quem ergo  
 fructum habuistis tunc in illis . in quibus nunc erubescitis* (21)  
 ¶ þefore what fruyte hadde 3ee þanne in þo synnes in þo whylke  
 now 3ee waxe aschamyd ¶ *Nam finis illorum mors est* ¶ For-  
 why þe ende of þem is deþ (22) ¶ *Nunc autem liberati a peccato  
 serui autem facti deo . habetis fructum uestrum in sanctificacionem .*  
*finem uero uitam eternam* (22) ¶ þefore 3ee freed fro synne .  
 and maad seruauantis to god; 3ee haue 3oure fruyte in to sancti-  
 ficacyoun; ende forsope lyf euerlastende (23) ¶ *Stipendia enim  
 peccati mors; Gracia autem dei uita eterna in christo iesu domino*  
*nostro* (23) ¶ For þe hyre of synne is deþ; þe lyf soply euer-  
 lastyng is . þat is to sey is gifen þorgh þe grace of god in iesu crist  
 oure lord <sup>1</sup>

<sup>2</sup> *A*n ignoratis fratres <sup>3</sup> *scientibus enim legem loquor . quia lex in*  
*homine dominatur quanto tempore uiuit* (1) ¶ Wheþer 3ee  
 knowe not breþer þat þe lawe is lordschipe in þe man alle þe whyle  
 þat he lyfes; for I speke þe lagh to þe knowyng it (2) ¶ *Nam*  
*que sub uiro est mulier; uiuente uiro alligata est legi* (2) ¶ For  
 þat womman þat is undyr man; lyfande þe man sche is bounde  
 to þe lagh of þe man ¶ *Si autem mortuus fuerit uir eius soluta*  
*est* <sup>4</sup> *a lege uiri* ¶ if hir husbonde be dead . sche is unbounde fro  
 þe lagh of þe man (3) ¶ *Igitur uiuente uiro . vocabitur adultera .*  
*si fuerit cum alio uiro* (3) ¶ þefore lyfande þe man sche schal  
 be callyd auoutryouse . if sche were with an oþer man ¶ *Si*  
*autem mortuus fuerit uir eius liberata est a lege uiri ut non adultera*

<sup>1</sup> cap<sup>m</sup> 7<sup>m</sup> in red at the end of this line; in the left margin c<sup>m</sup> 7, surrounded by a red line.

<sup>2</sup> Initial A extends down sixteen lines, three of them short.

<sup>3</sup> After *fratres* the word *mei* has been written and crossed through with red.

<sup>4</sup> *Si . . . est* written on an erasure.

\* fol. 159, a, col. 1.

*si fuerit cum alio viro* ¶ if hyre husband be dead sche is delyueryd of þe lagh of þe man . so þat sche be not auoutryous þof sche be with an oper man (4) ¶ *Itaque fratres mei et uos mortificati estis legi per corpus christi ut sitis alterius qui ex mortuis resurrexit ut fructificemus deo* (4) ¶ And þerfor my breþer ȝee be dead to þe lagh by þe body of cryst; and ȝee ben of an oper . þat is to sey of crist þat ros fro dep . so þat we mak fruyte to god (5) ¶ *Cum enim essemus in carne*<sup>1</sup> *passiones peccatorem que per legem erant . operabantur in membris nostris ut fructificarent morti* (5) ¶ þerfore when we were in þe flesch þe passyouns of synne þe whilk were by þe lagh *known* þey wrouȝten in oure membris<sup>2</sup> þat schulde do fruyt to þe dep (6) ¶ *Nunc autem soluti sumus a lege mortis in qua detinebantur ita in seruiamus in nouitate spiritus et non in vetustate litere* (6) ¶ Now<sup>3</sup> we ben unbounde fro þe lagh of dep in þe whilke we were holden so þat we serfen in newenesse of spyryt . and not in þe coldnesse of þe lettre \* (7) ¶ *Quid ergo dicemus* (7) ¶ þerfore what schal we sey ¶ *Lex peccatum est* ¶ Is þe lagh synne ¶ *Absit* ¶ God schylde ¶ *Sed peccatum non cognoui nisi per legem* ¶ But I knew not synne but by þe lagh ¶ *Nam concupiscenciam nesciebam nisi lex diceret . non concupisces* ¶ Forwhy I knew not coueytyng but if þe lagh schulde sey; þou schalt not coueyte (8) ¶ *Occasione autem accepta peccatum operatum est . per mandatum in me omnem concupiscenciam* (8) ¶ Forsope occasyoun tane by þe maundement . þat is by þe lagh synne has wrouȝt in me alle wilnynges ¶ *Sine lege enim peccatum mortuum erat* ¶ Withoute þe lagh synne was dead (9) ¶ *Ego autem uiuebam sine lege aliquando* (9) ¶ þerfore I lyfede sumtyme wip oute lagh ¶ *Sed cum uenisset mandatum peccatum reuixit* ¶ But when þe maundement of þe lagh hadde comyn þe synne quykynde ageyn (10) ¶ *Ego autem mortuus sum et inuentum est michi mandatum quod erat datum ad uitam hoc esse ad mortem* ¶ Forsope I am dead; and it is foundyn in me þat þe maundement þat was to me to þe lyf . to be to þe dep (11) ¶ *Nam peccatum occasione accepta*

<sup>1</sup> Space where there has been an erasure between *carne* and *passiones*.

<sup>2</sup> *m-* on erasure.

<sup>3</sup> *N-* on erasure.

\* fol. 159, a, col. 2.

*per mandatum seduxit me et per illud occidit* (11) ¶ For synne has diseyued me purgh occasyoun tan by þe <sup>1</sup>maundement; and by pat pat is to sey þe maundement it has slayn me (12) ¶ *Itaque lex quedam sancta et mandatum sanctum et iustum et bonum* (12) ¶ So þefore þe lagh is holy . and þe maundement holy and ryȝtwis and good (13) ¶ *Quod ergo bonum est michi factum est mors* (13) ¶ þefore pat is good to me it is made dep ¶ *Absit* ¶ God schylde ¶ *Sed peccatum ut appareat peccatum per bonum michi operatum est mortem ut fiat supra modum peccans peccatum per mandatum* ¶ But þe synne is wrouȝt to me dep . so þat it be seme synne pat is to sey enemy; þat þe synne be maad synnyng more þen it was by fore þe comaundement <sup>2</sup> (14) ¶ *Scimus enim quod lex spiritalis est ego autem carnalis uenundatus sum sub peccato* (14) ¶ We wite forsope <sup>3</sup> þat þe lagh is spiritual; and I am fleschly . pat is to seye unmyghty solde under þe synne (15) ¶ *Quod enim operor non intellego* (15) ¶ For pat pat I wyrke . aftyr þe outer man I undyrstande not after þe inner man ¶ *Non enim quod uolo hoc ago sed quod odi illud facio* ¶ For I do not pat pat I wile . pat is to sey good aftyr þe inner man but I do pat I hate . pat is to sey euglle (16) ¶ *Si autem quod uolo illud facio . consencio legi quoniam bona est* (16) ¶ if I do pat pat I wile I assente to þe lagh pat it <sup>4</sup> is good (17) ¶ *Nunc autem iam non ego operor illud sed quod inhabitat in me peccatum* (17) ¶ Now <sup>5</sup>\* þefore I wyrke not it now; pat is to seye undyr þe laure but þe synne pat dwellis in me; pat is to sey in my flesch (18) ¶ *Scio enim quia non habitat in me; hoc est in carne mea bonum* (18) ¶ þefore I wot þat þe goode dwellys not in me; pat is in my flesch . pat is to sey in þe feble man ¶ *Nam velle adiacet michi perficere autem bonum non inuenio* ¶ Forwhy a wille lyse to me; but good to parfourme I fynde not <sup>6</sup> (19) ¶ *Non enim quod uolo bonum hoc*

<sup>1</sup> *ma-* written on an erasure.

<sup>2</sup> *-ent* written in blacker ink on an erasure.

<sup>3</sup> *fo-* on an erasure.

<sup>4</sup> *it* inserted over *is*.

<sup>5</sup> Across the top of the page is scribbled *Non dimittitur peccatum nisi restituatur ab latum H Jun*.

<sup>6</sup> *that* scribbled in the margin by the same hand as in the upper margin.

\* fol. 159, b, col. 1.

*facio* ; sed *quod nolo malum hoc ago* (19) ¶ and perfore I do not pat good pat I wile ; but I do pat euylle pat I wile not (20) ¶ *Si autem quod nolo illud facio iam non ego operor illud sed quod inhabitat in me peccatum* (20) ¶ But if I do pat thyng pat I wile not I werke not it but pat dwellys in me synne ; pat is to sey fo[r]m<sup>1</sup> of synne (21) ¶ *Inuenio igitur legem michi uolenti facere bonum quoniam michi malum adiacet* (21) ¶ perfore I fynde pe lagh to me willende to do pe good ; forwhy pe euylle lyse to me pat is to sey vn to my resoun (22) ¶ *Condelector enim legi dei secundum interiorem hominem* (22) ¶ for I delyte aftyr pe lawe of god aftyr pe inner man (23) ¶ *Video autem aliam legem in membris meis repugnantem legi mentis mee . et captiuantem me in legem peccati que est in membris meis* (23) ¶ But I see an oper lagh in my membrys repungnyng to pe lagh of my thouȝt ; and ledyng me caytife in to pe lagh of synne pe whylke is in my membrys (24) *Infelix ego homo quis me liberabit de corpore mortis huius* (24) ¶ perfore I unblessyd man who schal me delyuere of pe body of pis dep (25) ¶ *Gracia dei per iesum christum dominum nostrum* (25) ¶ pe grace of god by oure lord iesu criste ¶ *Igitur ego ipse mente seruius legi dei ; carne autem legi peccati* ¶ perfore I myselfe with my thouȝt serue to pe lagh of god ; and with pe flesh to pe lagh of synne.

<sup>2</sup> **N**<sup>3</sup> *ichil* <sup>3</sup> *ergo nunc da* [m] *pnacionis*<sup>4</sup> *est hijs qui sunt in christo iesu qui non secundum carnem ambulant* (1) ¶ perfore it is of no dampnacyoun to pem pat ben in iesu criste . pe whilke go not aftyr pe flesch (2) ¶ *Lex enim spiritus uite in christo iesu liberauit me a lege peccati et mortis* (2) ¶ For pe lagh<sup>5</sup> of pe spyryt of lyf has delyueryd me of pe laghe of synne and dep (3) ¶ *Nam quod impossibile erat legi in quo infirmabatur per carnem ; deus filium suum mittens in similitudinem carnis peccati de peccato dampnauit peccatum in carne* (4) *ut iustificacio legis impleretur in nobis qui non secundum carnem ambulamus sed secundum spiritum* (3) ¶

<sup>1</sup> MS. *fom*

<sup>2</sup> In the margin is written *cap<sup>m</sup> g<sup>m</sup>* in red and *c<sup>m</sup> g<sup>m</sup>* in black, surrounded by a red line.

<sup>3</sup> Initial *N*- in red extending down seven lines, four of them short.

<sup>4</sup> MS. *dapnacionis*.

<sup>5</sup> A hand sketched in the margin in black points to this word.

For þat þat was vnpossyble to þe lagh þat *is to sey of moysy god* þe \* fadyr sendende his sone in to þe lienes of þe flesch of synne; of þe synne he dampnyd synne in þe flesch; þat *is in þe flesch of cryst doande away synne* (4) so þat þe iustificaeyoun of þe lagh schulde be fulfild in vs; þe whilke gon not aftyr þe flesch but aftyr þe spiryte (5) ¶ *Qui enim secundum carnem sunt que carnis sunt sapiunt.* (5) ¶ For þei þat ben aftyr þe flesch; þei sauouren þo thynges þat ben of þe flesch ¶ *Qui uero secundum spiritum que sunt spiritus sentiunt* ¶ Ande <sup>1</sup> forsoþe þey þat ben aftyr þe spyryte . þei felyn þo thynges þat ben of þe spyryte (6) ¶ *Nam prudentia carnis mors est; prudentia autem* <sup>1</sup> *spiritus uita et pax.* (6) ¶ For þe coueytise of þe flesch is dep; and þe coueytise of þe spyryte is lif and pece (7) ¶ *Quoniam sapientia carnis inimica est* <sup>2</sup> *deo; legi enim dei non est subiecta nec enim potest* (7) ¶ Forwhy . þe wysdam of þe flesch is enemy to god; for to þe lagh of god it is not suget nor it may not (8) ¶ *Qui autem in carne sunt; deo placere non possunt* ¶ Forsoþe þei þat ben in þe flesch; þei may not plesse to god (9) ¶ *Vos autem in carne non estis sed in spiritu; si tamen spiritus dei habitat in uobis* (9) ¶ But 3ee be not in þe flesch; but in spyryte; so þat if þe spirite of god dwelle in 3ou . ¶ *Si quis autem spiritum christi non habet . hic non est eius* ¶ Who so hafe not þe spyryte of crist he is not of hym (10) ¶ *Si autem christus in uobis est . corpus quidem mortuum est propter peccatum* (10) ¶ But if crist be in us; þe body þanne is dead for þe synne ¶ *Spiritus uero uiuit propter iustificacionem* ¶ þe spyryte forsoþe lyfes for þe iustificaeyoun (11) ¶ *Quod si spiritus eius qui suscitauit iesum christum a mortuis habitat in uobis . qui suscitauit iesum christum a mortuis uiuificabit et mortalia corpora uestra propter inhabitantem spiritum eius in uobis* (11) ¶ But if þe spirite of hym þe whylke reysede Iesu criste fro dep dwelle in 3ow; he þat reysede Iesu criste fro dep schal quykyn 3oure deadly bodyes; for þe spyryt of hym indwellande in 3ou (12) ¶ *Ergo fratres debitores sumus non carni ut secundum carnem uiuamus* (12) ¶ þerfore breþer we ar not

<sup>1</sup> A scribbled in the right margin.

<sup>2</sup> nota surrounded by a line, written in the right margin.

\* fol. 159, b, col. 2.

detours <sup>1</sup> to þe flesch; so þat we lyfe aftyr þe flesch (13) ¶ *Si enim secundum carnem vixeritis . moriemini* (13) ¶ for if 3ee lyfen aftyr þe flesch 3ee schal dye ¶ *Si autem spiritu facta carnis mortificaueritis uiuetis* ¶ and if 3ee sleen þe dedys of þe <sup>2</sup> flesch with þe spyryte; 3ee schal lyfe; (14) ¶ *Quicumque enim spiritu dei aguntur; hij filij sunt dei* (14) ¶ For who so ar led with þe spirite of god; þey ar goddys chyldre (15) ¶ *Non enim acceperitis spiritum seruitutis iterum in timorem \* set acceperitis spiritum adoptionis filiorum in quo clamamus abba pater* (15) ¶ þerfore 3ee hafe not tane eft . þe spyryte of seruynge in drede; but 3ee hafe tane þe spyryte of adopeyoun of þe chylde of god in þe whylke we cryen fader fadyr (16) ¶ *Ipsse spiritus testimonium reddit spiritui nostro quod sumus filij dei* (16) ¶ For þat spyryte 3eeldys witnesse to oure spyryte þat we be goddys chylde (17) ¶ *Si autem filij et heredes . heredes autem dei coheredes quidem christi si tamen conpatimur ut simul glorificemur* (17) ¶ and namely of god and to gydere heyres . of crist; so þat we suffre with hym þat we be gloryfyed (18) ¶ *Existimo enim quod non sunt condigne passionnes huius temporis ad futuram gloriam que reuelabitur in nobis* (18) ¶ þerfore I trowe þat passyons of þis tyme . be not sufficient or worpi for to haue þe ioye þat is to come þe whilke schal be schewyd in us (19) ¶ *Nam expectacio creature . reuelacionem filiorum dei expectat* (19) ¶ For þe abydyng of þe creature abydys þe reuelacyon of goddys chyldre (20) ¶ *Vanitati autem creatura subiecta est non uolens . sed propter eum qui subiecit eam in spe* (21) *quia et ipsa creatura liberabitur a seruitute corruptionis in libertatem glorie filiorum dei* (20) ¶ Forwhy to vanyte þe creature is subiekt not willyng but for hym þe whylke made hyre subiekt in hope; (21) for þat creature schal be delyuerid of seruage of corrupcyon . in to þe frenesse of þe ioye of goddys chylde (22) ¶ *Scimus enim quod omnis creatura ingemescit et parturit usque adhuc* (22) ¶ For we wite þat alle creature þat is to seye enery man þat has comyne with oper creatures; waxys sory and traueleys vnto now (23) ¶ *Non solum autem illa sed et*

<sup>1</sup> Note written in black in the margin.

<sup>2</sup> A scribbled in the right margin.

\* fol. 160, a, col. 1.

*nos ipsi primicias spiritus habentes . et ipsi intra nos ingemiscimus adopcionem filiorum dei expectantes redemptionem corporis nostri* (23) ¶ Not onely sche but we oureself hafende þe fyrste giftis of þe spyryt and we mourne with inne us abydande þe adopeyon of goddys chylde by þe redempcyoun of oure body (24) ¶ *Spe enim salui facti sumus .* (24) ¶ For thurgh hope we ar made safe ¶ *Spes autem que uidetur non est spes* ¶ But hope þe whylke is seen<sup>1</sup> is not hope ¶ *Nam quod uidet quis quid sperat* ¶ For þat þat one seese wherto hopys he it (25) ¶ *Si autem quod non videmus speramus per paciencia[m] expectamus* (25) ¶ þerfore if þat we seen not we hopyn . we abyden with pacyence (26) ¶ *Similiter autem et Spiritus adiuuat infirmitatem nostram* (26) ¶ \* Also forsope þe spyrite helpys oure infirmyte ¶ *Nam quid oremus sicut oportet nescimus set ipse spiritus postulat pro nobis gemitibus inenarrabilibus* ¶ For þat we preyen as it nedys we wite not ; but þat spyrite<sup>1</sup> askys for vs . þat is to sey makys us to aske with mournyngys þat may not ben told (27) ¶ *Qui autem scrutatur corda scit quid desideret spiritus quia secundum deum postulat pro sanctis* (27) ¶ But he þat ransakys þe hertys . wot what þe spyryte desyres ; for he askys aftyr god for þe holy men (28) ¶ *Scimus autem quoniam diligentibus deum omnia cooperantur in bonum ; hijs qui secundum propositum uocati sunt sancti* (28) ¶ þerfore we wyten þat alle thynges to gydere wyrkyn in to þe goode ; to þem þat louen god . to þem þat be callid holy aftyr þe purpose of god (29) ¶ *Nam quos presciuit et predestinauit conformes fieri ymaginis filij sui . ut sit ipse primogenitus in multis fratribus* (29) ¶ For he before ordeynede þem þe whilke he knew byfore to be confourme of þe ymage of hys sone . so þat he be þe firste born among many brepere (30) ¶ *Quos autem predestinauit hos et uocauit : et quos uocauit . hos et iustificauit . quos autem iustificauit illos et magnificauit* (30) ¶ And þise þat he byfore ordeynede : þem he callide : and whom he callide . þem he iustifyede ; and þise þat he iustifyede þem he magnyfiede (31) ¶ *Quid ergo dicemus ad hec* (31) ¶ þerfore what schal we

<sup>1</sup> Sp- written by the same hand on an erasure.

\* fol. 160, a, col. 2.

seye to pise thynges ¶ *Si deus pro nobis quis contra nos* ¶ if god be for vs <sup>1</sup> who schal be ageyn vs (32) ¶ *Qui etiam proprio filio suo non pepercit sel pro nobis omnibus tradidit illum* (32) ¶ pe whylke also ne sparyde not to his owne sone; but betook hym for vs alle ¶ *Quomodo etiam cum illo non omnia nobis donauit* ¶ How schal not he gyfe with hym to vs also alle thyngys (33) ¶ *Quis accusabit aduersus electos dei* (33) ¶ Who schal accusyn ageyn pe chosyne of god ¶ *Deus qui iustificat*; (34) *quis est qui condemnat* ¶ god is pe whilke iustifies . (34) who is he þat dampnys ¶ *Christus iesus qui mortuus est immo qui et resurrexit . qui est ad dexteram dei qui etiam interpellat pro nobis* ¶ Iesu crist pe whilke is dead . 3e and pe whilke rois . pe whylke is at pe ryzt half of god pe fadyr pe whylke preyes for vs (35) ¶ *Quis ergo separabit nos a caritate christi* (35) ¶ perfore who schal departe vs fro pe charite of crist ¶ *Tribulacio an angustia an persecucio an fames . an nuditas an* \* *periculum* <sup>2</sup> *an gladius* ¶ Tribulacyoun or angwysch . or persecucyon or hungyr or nakydnesse or perylle or swerd (36) ¶ *Sicut scriptum est* (36) ¶ As it is wryten ¶ *Quia propter te morte afficimur tota die . estimati sumus uelut oues occisionis* ¶ For we be mortifyed for þee alle day; and we be trowed as schepys of slaghter (37) ¶ *Sed in hijs omnibus superauimus propter eum qui dilexit nos* (37) ¶ But in alle þese we ouercomen for hym þat louede us (38) ¶ *Certus sum enim quia neque mors neque uita neque angeli neque principatus neque uirtutes neque instancia neque futura neque fortitudo* (39) *neque altitudo neque profundum neque creatura alia poterit nos separare a caritate dei que est in christo iesu domino nostro* (38) ¶ Forwhy I am certayn . þat noþer dep nor lyf . nor aungelys nor principatus nor vertues nor instaunce . þat is pise presente goodys or euylis nor goodys þat ar to come nor euelys þat ar to come nor vyolence (39) nor heghte nor depnesse nor oper creature may departe vs fro pe charyte of god þat is in iesu cryste oure lord.

<sup>1</sup> A hand sketched in black points to the end of this line, with the inscription *nota for tribulacion* on erasure.

<sup>2</sup> A hand, sketched in black in the margin, points to this word, with the inscription *For tribulacion*.

\* fol. 160, b, col. 1.

<sup>1</sup> *Veritatem dico in christo iesu positus non mencior . testimonium michi perhibente consciencia mea in spiritu sancto . (2) quoniam tristicia est michi magna et continuus dolor cordi meo* (1) ¶ I sey þe trowthe in iesu criste . and I lye not ; my conscience gifande witnessse to me in þe holy gost ; (2) for why <sup>2</sup> it is a gret meschef and a contynuel sorwe to my herte (3) ¶ *Optabam enim ego ipse anathema esse a christo pro fratribus meis qui sunt cognati mei secundum carnem . (4) qui sunt israelite quorum adoptio est filiorum dei . et gloria et testamenta et legislatio et obsequium et promissa (5) quorum patres ex quibus christus est secundum carnem qui est super omnia deus benedictus in secula Amen* <sup>3</sup> (3) ¶ For I myself coueytyde to ben cursyd þat is to sey to be departyd fro crist for <sup>4</sup> my breþer þat be my cosyns after þe flesch . (4) þe whylke ben ysraelites of whom is þe adopcyon of goddys chyldre and testament and þe beryng of þe lagh and seruyse and byhestys ; (5) of whom þey ben faderys of þe whylke crist is aftyr þe flesch þe whilke þat is to sey crist is god blessyd ouer alle thynges in þe worldys Amen <sup>5</sup> (6) ¶ *Non enim quia excederit verbum dei* (6) ¶ Not perfore þe woord of god is fallyd ¶ *Non enim qui ex israhel omnes ; hij sunt israhelite (7) neque qui semen sunt Abrahe omnes \* filij Abrahe sunt ; sed in Isak vocabitur tibi semen* (8) *Id est non qui filij carnis sunt hij filij dei sed qui filij sunt promissionis estimantur in semine* (7) ¶ For whi not alle þat ben of israhel . þey ben ysraelytys ; nor þey . þe whilke been seed of Abraham ben callid chylde of Abraham ; but in Ysaac schal be callyd to pee seed . (8) þat is not þey þat bene þe chyldre of þe flesch þey be sonys of god ; but þey þat ben trowyd in þe seed po be chylde of byheste (9) ¶ *Promissionis enim verbum hoc est* ¶ þe woord of byheste is þis ¶ *secundum hoc tempus ueniam et erit sare filius* (9) ¶ I schal come to pee aftyr þis tyme : and þer schal be a sone to sare (10) ¶ *Non solum autem illa sed et Rebecca ex rno concubitu habens ysaac patris sui* (10) ¶ Not onely forsop sche but

<sup>1</sup> Initial V- in red and black extending down four lines; in the margin cap<sup>m</sup> 9<sup>m</sup> in red, c<sup>m</sup> 9<sup>m</sup> in black, surrounded by two red lines.

<sup>2</sup> A small a in left margin.

<sup>3</sup> Amen written in black letters with red between the strokes.

<sup>4</sup> for on erasure.

<sup>5</sup> filled in with red.

\* fol. 160, b, col. 2.

and rebecca hafande of one beleene two chyldre of ysaac oure  
 fadyr (11) ¶ *Cum nondum nati fuissent aut aliquid egissent boni*  
*aut mali ut secundum electionem propositum dei maneret* (12)  
*non ex operibus sed ex uocatione dictum est ei quia maior seruiet*  
*minori* (13) *sicut scriptum est* (11) ¶ For when þey hadden not  
 ȝit be born . or þey hadde don any good or euylle . so þat þe  
 purpose of god schul dwelle aftyr þe eleccyon not of þe werkys;  
 but of god callende; (12) it is seyð þe more schal serue to þe  
 lasse (13) as it is wryten ¶ *Iacob dilexi Esau autem odio habui*  
 ¶ I luffede Iacob: and I hadde at hate Esau (14) ¶ *Quid ergo*  
*dicemus* (14) ¶ þefore what schal we sey ¶ *Numquid iniquitas*  
*apud<sup>1</sup> deum* ¶ Wheper wyckydnesse be byfore god ¶ *Absit* ¶ God  
 schylde (15) ¶ *Moisy enim dicit* (15) ¶ To Moyses he seys ¶  
*Miserebor cuius misereor; et misericordiam prestabo cuius*  
*miserebor* (16) *Igitur non uolantis neque currentis sed miserentis*  
*est dei* ¶ I schal haf mercy to whom I am mereynd; (16) þefore  
 not of fleande nor of remmande but of hafande mercy is of <sup>2</sup> god  
 (17) ¶ *Dicit enim scriptura pharaoni* (17) ¶ For þe wryt seys to  
 Pharao ¶ *Quia in hoc ipsum excitauit te ut ostendam in te uirtutem*  
*meam et ut annuncietur nomen meum in uniuersa terra* ¶ For  
 why in þat I excytede þee; þat I schulde schewe ageyns þee my  
 uertuy and þat my name be told in al þe erpe (18) ¶ *Ergo cuius*  
*uult miseretur et quem uult indurat* (18) ¶ þefore to whom he  
 wyle he has mercy; and whom he wyle he endures (19) ¶ *Dicis*  
*itaque michi* (19) ¶ þefore þou seyst to me . ¶ *Quid ad hoc \* cuius*  
*queritur; uoluntati enim eius quis resistit* ¶ What is þat is ȝit  
 soght; For to his wille who may ageynstande (20) ¶ *O tu homo*  
*quis es qui respondes deo* (20) ¶ O man what art þou þat answeryst  
 to god ¶ *Numquid<sup>3</sup> dicit figmentum ei qui se finxit quid me fecisti*  
*sic* ¶ Wheper þe conpownyde thyng seys to hym þat mad <sup>4</sup> hym;  
 wherto has þou maad me so (21) ¶ *An non habet potestatem*  
*figulus luti ex eadem massa facere aliud quidem uas in honorem*

<sup>1</sup> *a-* written by the same hand on an erasure.

<sup>2</sup> *of* inserted by the same hand above the line.

<sup>3</sup> *A* in the left margin.

<sup>4</sup> *-d* almost erased.

\* fol. 161, a, col. 1.

*aliud uero in contumeliam* (21) ¶ Oper wheper a potter hafe no power of pe same lumpe of cley one vessel to make in to worschipe and an oper to despyt (22) ¶ *Quod si uolens deus ostendere iram suam et notam facere potenciam suam . sustinuit in multa paciencia uasa ire apta in interitum* (23) *ut ostenderet diuicias glorie sue in uasa misericordie que preparauit in gloriam*; (24) *quos et uocauit non solum ex iudeis sed etiam ex gentibus*; *sicut in Osee dicit* (22) ¶ and if it be so pat god wyhyng to schewe his wrathe . and to make knowyn<sup>1</sup> hys power; he susteynes pe vesselys of Wrathe apt in to pe dep; (23) pat he schulde schewe in to vesselys of mercy pat he ordeynede in to hys ioie pe ryeches of hys grace . (24) and pe Whylike he has callyd not onely of Iewes; but also and of Folc; as he seys in osee pe prophete (25) ¶ *Vocabo non plebem meam . plebem meam et<sup>1</sup> non dilectam dilectam . et non misericordiam consecutam misericordiam consecutam* (25) ¶ I schal kalle not my folc my folc; and not my luffede my<sup>1</sup> luffede; and not mercy folwyd; mercy folwyd (26) ¶ *Et erit in loco ubi dictum est eis non plebs meu ros; ibi vocabuntur filij dei uiui* (26) ¶ and it schal be in pat place where it is seyde to pem not my folc see;<sup>1</sup> pere pey schal be callyd pe souys of<sup>1</sup> god of lyf (27) ¶ *Ysaïas autem clamat pro israhel* ¶ Ysaye forsoþ cryes for israhel ¶ *si fuerit numerus filiorum israhel tanquam arena maris reliquie salui fient* (27) ¶ if pe noumbre of pe chyldre of israhel Were of pe grauel of pe see pe releff of pem schal be made safe (28) ¶ *Verbum enim consummans et abbrevians in equitate : quia uerbum abbreviatum faciet dominus super terram*; (29) *et sicut predixit ysgas* (28) ¶ perfore a woord fulfilla[n]d and abbregegande in equitee; pat is to sey pe Woord of pe eWangelye; for a breef woord pe lord schal make vp on pe erpe (29) as ysaye before seyde ¶ *Nisi dominus sabahoth reliquisset nobis semen \* sicut sodoma facti essemus; et sicut Gomorra similes fuissetmus* ¶ But if pe lord of hostys hadde left vs seed; we hadde be made as Sodom and lyke Gomorre (30) *Quid ergo dicemus* (30) ¶ perfore what schal we sey ¶ *Quod gentes que non sectabantur iusticiam*

<sup>1</sup> a in the left margin.

\* fol. 161, a, col. 2.

*apprehenderunt iusticiam iusticiam autem que ex fide est ¶ pat*  
*pe folk pat suyede not rytWysnesse pey toke pe ritWysnesse pe*  
*riẏtwysnesse; pat is of feiþ (31) ¶ Israhel vero sectando legem*  
*iusticie in legem iusticie non peruenit (31) ¶ Israel forsope*  
*insuyande pe lagh of riẏtwysnesse; it com not in to pe lagh of*  
*riẏtWysnesse (32) ¶ Quare (32) ¶ Why ¶ Quia non ex fide . sed*  
*quasi ex operibus ¶ For not of pe feiþ pat is to seye it soughte*  
*not to ben iustified; but as of pe deedys ¶ Offenderunt in lapidem*  
*offencionis (33) sicut scriptum est ¶ pey offendedy n forsope in*  
*to ston of offencyon . (33) as it is wryten; ¶ Ecce pono in Syon*  
*lapidem offensionis et petram scandali . et omnis qui crediderit*  
*in eum non confundetur ¶ Lo I sette in Syon a ston of offencyon*  
*and a ston of sclaudre . and ylke man pat has leuyd in to hym*  
*schal not be confoundyd*<sup>1</sup>

<sup>2</sup> *¶ Fratres uoluntas quidem cordis mei et obsecratio apud deum*  
*fit pro illis in salutem (1) ¶ Breþer pe wyl namely of myn*  
*herte and pe preyere vn to god; is don for þem in to hele (2)*  
*¶ Testimonium enim perhibeo illis quod emulationem dei habent*  
*sed non secundum scienciam (2) ¶ For I gife witness vn to þem*  
*pat þei hafe pe ẏeele of god; but not aftyr kunnyng (3) ¶ Igno-*  
*rantes enim dei iusticiam et suam querentes statuere iusticie dei*  
*non sunt subiecti (3) ¶ For þey unknowande goddys riẏtwysnesse*  
*sekande for to stable; þei ben not subiect to pe riẏtwysnesse of*  
*god (4) ¶ Finis enim legis christus ad iusticiam omni credenti*  
*(4) ¶ For crist is ende of pe lagh vn to riẏtwysnesse to alle bele-*  
*fande (5) ¶ Moises enim scripsit quoniam iusticiam que ex lege*  
*est*<sup>3</sup> *que fecerit homo: uiuet in ea (5) ¶ Forwhy moyses wrot*  
*pat pe man pat has don riẏtwysnesse pe whylke is of pe lagh he*  
*schal lyue in it (6) ¶ Que autem ex fide est iusticia; sic dicit*  
*(6) ¶ But pe riẏtwysnesse pat is of pe feiþ; is as he seyde ¶ ne*  
*dixeris in corde tuo . quis ascendet in celum id est christum deducere*  
*¶ Ne sey pou not in þi herte who schal steye in to heuyn; for*

<sup>1</sup> c<sup>m</sup> 10 written in black, cap<sup>m</sup> 10<sup>m</sup> in red, in the margin, surrounded by a red line.

<sup>2</sup> Initial F-, in red and black, extends down sixteen lines.

<sup>3</sup> *lege est* written in the margin by the same hand.

pat is to lede criste heppen . pat is to seye to denye \* crist for to haue ascendid (7) ¶ *Aut quis descendit in abyssum; hoc est christum ex mortuis reuocare* (7) ¶ Or who schal descende in to helle <sup>1</sup> pat is for to reuoke criste fro deth pat is for to seye . to trowe pat crist descendide not <sup>1</sup> in to helle (8) ¶ *Sed quid dicit scriptura* (8) ¶ But <sup>1</sup> what <sup>1</sup> seys pe scripture ¶ *Prope est <sup>1</sup> uerbum <sup>1</sup> in ore tuo et in corde tuo hoc est uerbum fidei quod predicamus* ¶ Negh is pe woord in pi mouþ and pi herte . pat is pe woord of pe feip pat we prechyn (9) ¶ *Quia si confitearis in ore tuo dominum iesum et in corde tuo credideris quod deus illum excitauit a mortuis saluus eris* (9) ¶ For if þou knowe oure lord iesu in pi mouþ . and hast beleeuþ in pi herte pat god excityde hym fro dep . þou schalt be saaf (10) ¶ *Corde enim creditur ad insticiam; ore autem confessio fit ad salutem* (10) ¶ perfore with pe herte it is beleuyd vnto riȝt wisnesse; but with pe mouþ confessyon is don vn to hele (11) ¶ *Dicit enim scriptura; omnis qui credit in illum non confundetur;* (11) ¶ For pe scripture seys ylke man <sup>2</sup> pat belefys in hym schal not be schent (12) ¶ *non est distincio iudei et greci* (12) ¶ For why þer is no distynceyoun of pe Jew and Greke ¶ *Nam idem dominus omnium diues in omnes qui inuocant illum* ¶ For pe same lord is fourmere of alle; riche in to alle pat is to sey sufficient to alle pat callyn vn to hym (13) ¶ *Omnis enim quicumque inuocauerit nomen domini saluus erit* (13) ¶ For why ylke man who so incallys pe name of god he schal <sup>3</sup> be saafe (14) ¶ *Quomodo ergo inuocabunt in quem non crediderunt* (14) ¶ perfore how schal þey calle to in whom . þey leefyd not [ ¶ ] *Aut quomodo ei credent quem non audierunt* ¶ Or how schal þey lefe to hym pe whylke þey herde not ¶ *Quomodo audient sine predicante* ¶ How schal þey heren withoute pe prechyng (15) ¶ *Quomodo nero predicabunt nisi mittantur* (15) ¶ How forsope schal þey preche . but if þey be sent ¶ *Sicut scriptum est* ¶ As it is witen

<sup>1</sup> The initial *h-* of *helle*, the final *-t* of *not*, the word *but*, the initial *u-* of *what*, the *-st* of *est*, and the word *uerbum* have been partially obliterated.

<sup>2</sup> *-ke m-* of *ylke man* written on an erasure.

<sup>3</sup> Opposite this and the next three lines is written in the margin of *incallyng þe name of god*.

¶ *Quam speciosi pedes ewangelisancium pacem ewangelizancium bona* ¶ How fayre be þe fete of þem þat ewangelysen þe pece of þem þat ewangelisen goode<sup>1</sup> thynges (16) ¶ *Sed non omnes obediunt ewangelio* (16) ¶ But not alle obeische to þe ewangelye ¶ *Ysayas enim dicit* ; ¶ Ysaye þefore seys ¶ *Domine quis credidit auditui nostro* ¶ Lord who has beleuyd vn to oure heryng (17) ¶ *Ergo fides ex<sup>1</sup> auditu . auditus autem . per uerbum christi* (17) ¶ þerfor þe feip is of þe heryng; and heryng is by þe woord of crist (18) ¶ *Set dico* (18) ¶ But \* I seye ¶ *Nunquid non audierunt* ¶ Wheper þey herde not ¶ *Et quidem in omnem terram exiuit sonus eorum* ; *Et in fines orbis terre uerba eorum* ¶ And certayn in to ylke land wente þe sown of þem ; and in to endys of alle partye of þe erpe wente þeyre woordys (19) ¶ *Sed dico nunquid israhel non cognouit* (19) ¶ But I sey wheper ysrahel knew not ¶ *Primus moyses dicit* ¶ þe fyrste moyses seys ¶ *Ego ad emulationem uos adducam in non gentem in gentem insipientem in iram uos mittam* ¶ I schal lede þou . or suffre þou to be led to enuye ageyns þe folc and ageyn þe folc vnwysse I schal sende þou in to Wrathe; þat is to sey I schal suffre þou to be wrathed (20) ¶ *Ysayas autem audet et dicit* (20) ¶ Ysaye forsope dar and seys ; þat is to seye of þe persone of crist he dar seye ¶ *Inuentus sum a non querentibus me* ; *palam appaui hijs qui me non interrogabant* ¶ I am founden of þe not sekande me ; and opynly I aperide to þem þe whylke askyde me not (21) ¶ *Ad Israhel autem dicit* (21) ¶ But to Israhel he seys ; ¶ *Tota die expandi manus meas ad populum non credentem sed contradicentem michi* ¶ Alle þe day I haue sprad my handys vn to þe puple not lenende but ageynseyande me<sup>2</sup>

<sup>3</sup> *D*ico ergo : *Nunquid repulit dominus populum suum* (1) ¶ þefore I seye ; wheper god haue put ageyn hys puple ¶ *Absit* ¶ God schylde ¶ *Nam et ego israelita sum ex semine Abrahe de tribu beniamin* ¶ For I am a man of israhel of þe seed of Abraham.

<sup>1</sup> a in the left margin.

<sup>2</sup> In the margin c<sup>m</sup> 11 in black, ca<sup>m</sup> 11<sup>m</sup> in red, both enclosed in a red line.

<sup>3</sup> Initial D- in red and black extends down three lines.

\* fol. 161, b, col. 2.

of þe lynage of beniamyn (2) ¶ *Non repulit deus plebem suam quam presciuit* (2) ¶ God putte not his fole ageyn þe whylke he byfore knew to *ben safed* ¶ *An nescitis in helia quid dicit scriptura quemadmodum interpellat deum aduersus israhel* ¶ Wheper zee wite not what holy writ <sup>1</sup> seys in helye of what maner apelis god ageyn israhel *seyande* (3) ¶ *Domine prophetas tuos occiderunt; altaria tua suffoderunt et ego relictus sum solus et querunt animam meam* (3) ¶ Lord þey haue slayn þi prophetis þey haue vndyrdolue þyn auteris; and I am left myn one and þey seken my soule; þat is to seye to reue my lyfe (4) ¶ *Sed quid dicit illi responsum diuinum* (4) ¶ But what seys to hym goddys answer ¶ *Reliqui michi septem milia \* uirorum qui non curauerunt genua sua ante Baal* ¶ I haue left me sefyn thousand men; <sup>2</sup> þe whylke haue not bowyd þeyr knees byfore Baal (5) ¶ *Sic ergo et in hoc tempore reliquie secundum electionem gracie dei salue facte sunt* (5) ¶ þerfore so in þis tyme þe relef after þe eleccyon of grace þei ar maade saafe (6) ¶ *Si autem gracia iam non ex operibus* (6) ¶ Forsop if thurgh grace; þat is þey be safe þenne not of deedis ¶ *Alioquin gracia iam non est gracia* (7) ¶ Or ellis grace now is not grace ¶ *Quid ergo* (7) ¶ þerfore what is to seye ¶ *Quod querebat israhel hoc non est consecutus; eleccio autem consecuta est; ceteri uero excecati sunt* (8) *sicut scriptum est* ¶ þat þat israhel soghte . þat it is not folewyd; but þe eleccyon is folwyd; oper forsope ben blyndyd (8) as it is writen in ysage ¶ *Dedit illis deus <sup>3</sup> spiritum compuncionis oculos ut non videant . et aures ut non audiant usque in hodiernum diem* ¶ God gaf þem þe spyryt of compuncceyon; eyen þat þey seyeen not and erys þat þey heryn not vnto þis day (9) ¶ *Et dicit dauid* (9) ¶ and dauyd seys ¶ *Fiat mensa eorum corum ipsis in laqueum . et in captiōem et in scandalum et in retribucionem ipsis* ¶ þe boord of þem be it made by for þem in to a snare and in a takyng and in to a retribucyoun; and in to sclaudre to þem (10) ¶ *Obscurentur oculi eorum ne videant et dorsum eorum semper in curia* (10) ¶ þe eyne of þem be þei derkyd þat þey see not; and howe euer þeyr bak (11) ¶ *Dico*

<sup>1</sup> A in the right margin.<sup>2</sup> A in the left margin.<sup>3</sup> A caret after *illis* and *deus* written in the margin by the same hand.

\* fol. 162. a. col. 1.

*ergo nunquid offenderunt ut eaderent* (11) ¶ perfore I seye wheper  
 pei so offendedyu þat pey schulde fallen ¶ *Absit* ¶ God schylde  
 ¶ *Sed illorum delicto salus gentibus est ut illos emulentur* ¶ But  
 purgh peyre trespas pe hele is made to þe folc . þat pey suyen  
 þem (12) ¶ *Quod si delictum illorum diuicie sunt mundi et diminutio*  
*eorum diuicie gentium quanto magis plenitudo eorum* (12) ¶ But  
 if þe trespas of þem ben þe rychessys of þe world *and* þe lytlyng  
 of þem þe rychessys of þe folc how mykyl more þe folk of þem  
 (13) ¶ *Vobis enim dico gentibus* (13) ¶ perfore to 3ou gentylys  
 I seye ¶ *Quamdiu quidem ego sum gentium apostolus ministerium*  
*meum honorificabo* (14) *si quo modo ad emulationem prouocem*  
*caruem meam et saluos faciam aliquos ex illis* ¶ For aslonge as I am  
 apostyl of folk . I schal make worschipeful myn office . (14) if  
 I may in any maner prouoke þem to suye þat I make any of þem  
 safe (15) ¶ *Si enim amissio eorum reconciliacio \*est mundi que*  
*assumpcio nisi*<sup>1</sup> *uita ex mortuis* (15) ¶ perfore if þe losyng of  
 þem is þe reconsylyng of þe world: what shal ben takyng vp of  
 hem but þe lyf of þe dead (16) ¶ *Quod si deliberacio sancta est*  
*et massa et si radix sancta est et rami* (16) ¶ For why<sup>2</sup> if þe deli-  
 beracyoun is maad *and* þe dowgh<sup>2</sup> & if þe roote is holy *and* þe  
 braunchys<sup>2</sup> (17) ¶ *Quod si aliqui ex ramis facti sunt tu autem*  
*cum oleaster esses insertus es illis et socius radicis et pinguedinis*  
*oline factus es* (18) *noli gloriari aduersos ramos* (17) ¶ But if any  
 of þe braunchys ben brokyn: þou *gentile* when þou were an osyere:  
 þou wer set in þem *and* art maad felawe of þe roote *and* of þe  
 fatnesse of þe olyue: (18) perfore ne wile þou not ioye ageyn þe  
 braunchys ¶ *Quod si gloriaris non tu radicem portas sed radix*  
*te* ¶ *and* if þou ioye ageyns þem not þou berist þe roote but þe  
 roote þee (19) ¶ *Dicis ergo: fracti sunt rami ut ego inserar*  
 (19) ¶ perfore þou seys: þe braunchys ben brokyn . þat I be set  
 in (20) ¶ *Bene* (20) ¶ Weel þou seys<sup>3</sup> ¶ *Propter incredulitatem*  
*ergo fracti sunt* ¶ perfore for þe mysbileue<sup>4</sup> þei ben brokyn ¶ *Tu*

<sup>1</sup> After *nisi* a letter has been erased.

<sup>2</sup> *-why*, *dowgh*, and *braunchys* partially effaced.

<sup>3</sup> A faint black line drawn through *þou seys*.

<sup>4</sup> *þerfore* . . . *mysbileue* written on an erasure.

\* fol. 162. a, col. 2.

autem *fide stas . noli altum sapere sed time* ¶ perfore þou standys  
 thurgh þe feith; perfore ne wille þou sauowre to heghe but drede  
 (21) ¶ *Si enim deus naturalibus ramis non pepercit ne forte nec  
 tibi pareat* (21) ¶ for if he to þe kyndely braunchys spared not;  
 see þou last by hap he spare not þee (22) ¶ *Vide ergo bonitatem  
 et seueritatem dei* (22) ¶ perfore see þe bonytee of god and þe  
 sternenesse of god ¶ *In eos quidem qui ceciderunt seueritatem;  
 in te autem bonitatem si permanseris in bonitate dei* ¶ In to þem  
 pat hafe fallyn . see þou; and in þee . þe bonyte of god if þou  
 dwelle in bonyte ¶ *Alioquin et tu excideris* ¶ Or ellys þou hast  
 fallyd; fro þe holy roote (23) ¶ *Sed et illi si non permanserint in  
 incredulitate; inserentur* (23) ¶ But and þey if þei hafe not  
 dwellyd in þe vubeleue þei schal be plauntyd in ¶ *Potens enim  
 est deus iterum inserere illos* ¶ for god is myghty efte to plaunte  
 þem in (24) ¶ *Nam si tu ex naturali excisus es olyastro et contra  
 naturam insertus es in bonam olyuam quanto magis hij qui secundum  
 naturam inserentur sue oliue* (24) ¶ For why if þou of þe kyndely  
 oseere art cut oute . and plauntyd \*in a good olyfe mykyl more þei  
 pat ben aftyr þeyr kynde schal ben graffyde to þeyr olyfe (25) ¶  
*Nolo ergo nos fratres ignorare misterium hoc ut non sitis uobis ipsis  
 sapientes quia cecitas ex parte contingit in israhel donec plenitudo  
 gentium intraret; (26) et sic omnis israhel saluus fieret sicut scriptum  
 est* (25) ¶ perfore brepere I wyle not þou to vnknowe þis pryuytee;  
 pat is þe pryue dome of god pat 3ee be not wyse to 3ouself; for of  
 sum partye blyndnesse felle in israhel tyl þe plente of þe folc  
 schal entre (26) and so alle ysrahel schulde ben safe as it is wryten  
 ¶ *Veniet ex syon qui eripiat et auertat impietatem . ab Jacob;*  
 (27) *et hoc ille a me testamentum cum abstulero peccata eorum*  
 ¶ He schal come of syon þe whylke delyuere he and turne he  
 þe wykkydnesse fro Jacob (27) and pat testament pat is to sege  
 þe punissyon schal be til þem whan I schal hafe don away þeire  
 synnes (28) ¶ *Secundum euangelium quidem inimici propter  
 eos secundum eleccionem autem karissimi propter patres* (28) ¶  
 Aftyr þe ewangelye þey ben enemys to 3ou aftyr þe eleccyonu;  
 forsoþe þey ben alperderest and pat for þe faderys (29) ¶ *Sine*

*penitencia enim sunt dona et uocacio dei* (29) ¶ For withoute penaunce ben þe giftis of god and þe calling<sup>1</sup> of god (30) ¶ *Sicut enim aliquando et uos non credidistis deo nunc autem misericordiam consequuti estis propter illorum incredulitatem* (31) *ita et isti nunc non crediderunt in uestram misericordiam ut et ipsi misericordiam consequantur* (30) ¶ þe fore and as 3ee sumtyme leeuýde not to god now forsoþe 3ee ar mercy folwyd for þeyr unbeleeue; (31) so and þise hafēn now beled in to 3oure mercy so þat þey schulden suye mercy (32) ¶ *Conclusit enim deus omnia in incredulitatem ut omnium miscreatur* (32) ¶ For god has alle thynges concludyd in vnbelefe; þat he hafe mercy of alle (33) ¶ *O altitudo diuiciarum sapientie et sciencie dei: quam incomprehensibilia sunt iudicia eius et inuestigabiles rie eius* (33) ¶ O þou heygnesse of þe rychessys of þe wisdom and of kunnyng of god how uncomprehensible ben hys domes . and how inuestigable ben þe weyes of hym (34) ¶ *Quis enim cognouit sensum domini aut quis consiliarius eius fuit;* (35) *aut quis prior dedit illi et retribuetur ei* (34) ¶ For who knowys þe wysdam of god . or who was hys counseler; (35) or who fyrst gaf tyl hym; þat is þe feyth and goode werkys . or þat it be for come fyrst of þe grace of hym; and it schulde be 3olden ageyn to hym (36) ¶ *Quoniam \* ex ipso et per ipsum et in ipso sunt omnia; Ipsi honor et gloria in secula Amen* (36) ¶ For why of hym and by hym . and in hym ben alle thynges; To hym be ioie and worschype in to worldys Amen.

**O**bscuro<sup>2</sup> itaque uos fratres per misericordiam dei ut<sup>3</sup> exhibeatis corpora uestra hostiam uiuentem . deo placentem rationabile obsequium uestrum (1) ¶ I beseche 3ou þe fore breþere þurgh þe mercy of god . þat 3ee gife 3oure bodyes a quyk sacryfice holy and plesande to god and þat 3oure seruyse in þise þynges forseyd be resonable (2) ¶ *Et nolite conformari huic seculo . sed reformamini in nouitate sensus uestri ut probetis que sit uoluntas dei bona et beneplacens et perfecta* (2) ¶ and wyle 3e not conforme 3ou to þis

<sup>1</sup> A gap where there is an erasure, between *calling* and *of*.

<sup>2</sup> Initial *O* in red and black extends down sixteen lines.

<sup>3</sup> *c<sup>m</sup>* 12 in black, and *cap<sup>m</sup>* in red, are written in the right margin enclosed in a red line.

world; but <sup>1</sup> refourme ȝou ageyn in þo newenesse of ȝoure wit .  
 þat ȝee proue whylke be þe wyl of god good and weelplesande and  
 perfyte (3) ¶ *Dico enim per gratiam que data est michi in omnibus  
 qui sunt inter ros non plus sapere . quam oportet sapere sed sapere  
 ad sobrietatem; et unicuique sicut deus diuisit mensuram fidei*  
 (3) ¶ þerfore I sey thurgh þe grace þat is gifen me . to alle þe  
 whylke ben a mong ȝou; no more for to sauoure . but to sauoure  
 to sobrenesse; and to vche <sup>2</sup> one *I bidde to sauoure as god has*  
*deuysed þe mesure of þe feyth* (4) ¶ *Sicut enim in vno corpore*  
*multa membra habemus; omnia autem membra non eundem actum*  
*habent* (5) *ita multi vnum corpus sumus in christo* (4) ¶ For  
 riȝt as in one body we haue many membrys; and alle þoo membrys  
 haue not þe same dede (5) riȝt so we ben one body in cryst  
 ¶ *Singuli autem alter alterius membra; (6) habentes quia donaciones*  
*secundum gratiam que data est nobis differentes; siue prophetiam*  
*secundum rationem fidei* (7) *siue ministerium in ministrando*  
*siue qui docet in doctrina; (8) qui exhortatur in exhortando; qui*  
*tribuit in simplicitate; qui preest in solitudine; qui miseretur in*  
*hilaritate* ¶ For wee sengyl ben oper operes membrys; (6)  
 hafende þerfore giftys dyfferent aftyr þe grace þe whilke is gifen  
 to vs; wheper þe prophesye aftyr þe resoun of þe feith . or he  
 þat techis in doctryne . (7) or seruise in seruande; (8) he þat  
 amonestys in amonestynge; he þat gyfes in symplenesse; he þat  
 is byfore in bysynesse; he þat has rewthe in gladnesse (9) ¶  
*Dileccio sine simulacione; odientes malum; adherentes bono;*  
*(10) caritatem fraternitatis inuicem diligentes; honore inuicem*  
*preuenientes* (9) ¶ þe loue be it with oute symulacyoun \* ȝe I seye  
 hatande euylle; and clefande to goode; (10) louande in to gydere  
 in þe charitee of fraternytee ȝe I sey be fore comande in to gydere .  
 with worschype (11) ¶ *Solicitudine non pigri spiritu feruentes;*  
*domino seruientes* (11) ¶ Not ȝee slough in bysynesse feruent  
 with spyryte; seruande to oure lord (12) ¶ *Spe gaudentes; in*  
*tribulacione patientes; oracioni instantes* (13) *necessitatibus*  
*sanctorum communicantes; hospitalitatem sectantes* (12) ¶

<sup>1</sup> A in the right margin.

<sup>2</sup> vche written on an erasure.

\* fol. 163, a, col. 1.

Hauande ioye in hope . and suffryng in trybulacyoun . stondande in to prevere; (13) sekande zoures to nedys of holy men suande hospitalitee (14) ¶ *Benedicite persequentibus uos et nolite maledicere* (14) ¶ Blysse see to pe pursuande zou; blesse see and waries <sup>1</sup> not (15) ¶ *Gaudere cum gaudentibus . fieri cum flentibus* (16) *idipsum sencientes inuicem; non alta sapientes sed humilibus consencientes* (15) ¶ see schal ioye with pe ioyande; and grete with pe gretande; (16) see felande <sup>2</sup> with inne pe same thyng to gydere: not sanourande heghe thyngys; but assentyng to lowe thynges ¶ *Nolite esse prudentes apud uosmetipsos;* (17) *nulli malum pro malo reddentes* ¶ Bee see not queynte by for zoureself; (17) zekdande to no man euyl for euylle ¶ *Prouidentes bona non tantum coram deo . sed et coram omnibus hominibus;* (18) *si fieri potest quod ex uobis est cum hominibus pacem habentes;* (19) *non uosmetipsos defendentes karissimi sed date locum ire* ¶ Perueyande goode thynges not onely byfore god; but also byfore alle men; (18) see hafande pece with alle men if it may be in pat pat of zou is: (19) and see derworpest not defendande zoureself; but gife see stede to pe wrathe ¶ *Scriptum est enim* ¶ For why it is wryten ¶ *Michi uindictam ego retribuam dicit dominus* ¶ To me vengauce. I haue reseruyd; and I schal zeelde seys oure lord (20) ¶ *Set si esurierit inimicus tuus ciba illum* (20) ¶ But if pyn enemy hungres fede hym ¶ *Si sitit potum da illi hoc enim faciens carbones ignis congeres super caput eius;* (21) *Noli uinci a malo; sed vince in bono malum* ¶ If he thryste gif hym drynke; for pou doande pat; pou schalt hepe pe colys of fyre: pat is to seye pe hete of charite vp on his hed; (21) Bee not ouercomyn of euylle but ouercome euylle in good.

*Omnis* <sup>3</sup> *anima potestatibus sublimioribus subdita sit* (1) ¶ Ilke soule pat is enery man be it subiect to pise powers abouen

<sup>1</sup> -es of waries written on an erasure.

<sup>2</sup> -el- of felande written on an erasure.

<sup>3</sup> c<sup>m</sup> 13<sup>m</sup>, in black, and cap<sup>m</sup> 13<sup>m</sup> in red, in the margin, enclosed by a red line. Initial O extends down three lines, in red and black.

pat is to kynges to princys to \* trybunys . to centuryouns . and to  
 seculerys goode or euylle ¶ *Non enim est potestas nisi a deo*<sup>1</sup> ¶ For  
 per is no power but of god ¶ *Que autem sunt a deo; ordinata  
 sunt* (2) *Itaque qui resistit potestati dei ordinacioni resistit* ¶  
 perfore po thyngys pat ben of god of hym pei ben ordeyned; (2)  
 so pat he pat ageynstandys<sup>2</sup> pe potestate ageynstandys goddys  
 ordynaunce ¶ *Qui autem resistunt ipsi sibi dampnac[i]onem  
 adquirunt* ¶ Forsope pei pat ageynstandyn pe potestate pey sekyn  
 to pem dampnacyoun (3) ¶ *Nam principes non sunt timori boni  
 operis sed mali; vis autem non timere potestatem; bonum fac et  
 habebis laudem ex illa* (3) ¶ For princys ben not to drede of good  
 werk; but of euyl; wilt pou not drede power; Do good and pou  
 schalt haue preysyng perof (4) ¶ *Dei enim minister est tibi in  
 bonum* (4) ¶ For he is goddys mynystre to pee in to goode ¶ *Si  
 enim male faceris time* ¶ But if pou hafe euyl so drede pou ¶ *Non  
 enim sine causa gladium portat* ¶ For why not withoute cause he  
 berys pe swerd ¶ *Dei enim minister est vindex in iram ei qui  
 male agit* ¶ He is goddys mynystre vengable in to wrath to hym  
 pat doys euylle (5) ¶ *Ideo necessitate subditi estote non solum  
 propter iram sed propter conscienciam* (5) ¶ perfore be see  
 subiect to pe nede pat is to pe nedeful ordynaunce not onely for  
 pe wrathe but for ȝoure conscience (6) ¶ *Ideo enim et tributa  
 prestitastis* (6) ¶ and perfore forsope see lenyn trybutys ¶ *Minis-  
 tri enim dei sunt in hoc ipsum seruientes* ¶ For pei ben goddys  
 mynystres seruande to ȝou in pat . pat is for pat (7) ¶ *Reddite  
 ergo omnibus debita* (7) ¶ perfore ȝeelde ȝee to alle men pe dettys  
 ¶ *Cui tributum . tributum . cui reccigal . ueccigal . cui timorem .  
 timorem; cui honorem . honorem* ¶ To whom trybute; trybute;  
 to whom hyre . hyre; to whom drede; drede; to whom worschipe .  
 worschype; pat is to sey ȝeelde ȝee; (8) ¶ *Nemini quicquam  
 debeatis nisi ut inuicem diligatis* (8) ¶ To no man owe ȝee any  
 thyng; but pat ȝee loue to gydere ¶ *Qui enim diligit proximum  
 legem impleuit* ¶ For he pat has louyd his neghebore has fulfild

<sup>1</sup> -eo of deo and part of the following paragraph-mark are on erasure.

<sup>2</sup> The word *power*, enclosed by a faint black line, written in margin.

\* fol. 163. a, col. 2.

þe lawe. (9) ¶ *Nam non adulterabis . non occides . non furaberis . non falsum testimonium dices . non concupistes rem proximi tui . et si quod est aliud mandatum in hoc verbo instauratur* (9) ¶ For why þis biddynge þou schalt not do anoutrye \* þou schalt not sle ; þou schalt not stele ; þou schalt not sey fals witnesse . þou schalt not coueyte þi neghebores thyng . and if þat þer is any oþer maun-  
dement . in þis woord it is contenyd ¶ *Diliges proximum tuum sicut teipsum* ¶ þou schalt louen þi neghebores as þi self (10) ¶ *Dileccio enim proximi malum non operatur* (10) ¶ þe lone of þi neghebores werkys not euylle ¶ *Plenitudo ergo legis est dileccio* ¶ þerfor þe fulfillynge of þe laghe is lone (11) ¶ *Et hoc scientes quia hora est iam nos de sompno surgere ; nunc enim propior est nostra salus quam cum credimus* (11) ¶ and witande ȝee þat þat houre it is now for us to rise fro sleep ; for now is oure hele negher þan we han trowyd (12) ¶ *Nor precessit dies autem appropinquabit* (12) ¶ þe nyghte went before ; þe day forsoþe schal neghe ¶ *Abiciamus ergo opera tenebrarum et induamur arma lucis .* (13) *sic in die honeste*<sup>1</sup> *ambulemus* ¶ þerfore caste we away þe werkys of derknesse and be we clad in armourys of liȝt (13) so þat we go honestly in þe day ¶ *Non in comessacionibus et ebrietatibus non in cubilibus et in pudicijs non in contencione et emulatione* (14) *sed induimini dominum nostrum iesum christum . et carnis curam ne feceritis in desiderijs* ¶ Not in comessacyouns and dronkenesses . not in couchys . þat is slouthe and in leecherye . not in stryfe . and enye (14) but be ȝee clad oure lord iesu cryste and do ȝee not þe curys of þe flesh in desyres.

**I** *Nfirmum*<sup>2</sup> *autem in fide assumite non in disceptacionibus cogitacionum* (1) ¶ þe syke man in þe feip . taake ȝee vp not in dysputyngys of thouȝtys (2) ¶ *Alius enim credit manducare se omnia* (2) ¶ An oþer of ȝou trowys to ete alle þynges . þat is

<sup>1</sup> A hand, sketched in red in the margin, points to this word.

<sup>2</sup> Initial *I* in red and black extends down thirty-one lines and across the bottom margin to the edge of the parchment ; the first *N* in red and black extends down three lines ; the second *N* is the usual black capital filled in with red. *c<sup>m</sup> 14* in red and black, surrounded by a red line, in the margin.

\* fol. 163, b, col. 1.

to seye gifen to mannys vse ¶ *Qui autem infirmus est olus manducet*  
 ¶ For he pat is syke ete he pe worte; (3) ¶ *his qui manducat*  
*non manducantem non spernat; et qui non manducat; mandu-*  
*cantem non iudicat* (3) ¶ and he pat etys dispyse he not pe not  
 etande; and he pat not etys not deme he pe etande ¶ *Deus*  
*enim illum assumpsit* ¶ For god has tane hym up pat is to pe  
 feip<sup>1</sup> (4) ¶ *Tu quis es qui indicas alienum seruum* (4) ¶ Who art  
 pou pat demyst an oper mannys seruant ¶ *Suo domino stat aut*  
*cadit* ¶ But to his lord opper he standys or fallys ¶ *Stabit autem*  
 ¶ But he schal stande ¶ *Potens est enim deus statuere illum*  
 ¶ For god is myghty to stable hym (5) ¶ *Nam alius indicat inter*  
*\*diem et diem; alius iudicat omnem diem* (5) ¶ Forwhy an oper  
 man demys bytween day and day . pat is to sey a day set by twene  
 to be chosyn in abstinence; and an oper demys ylke day . pat is  
 to sey to be chosyn in abstynence ¶ *Unusquisque in suo sensu*  
*abunde* ¶ Ylke one of pem abounde he in his wit . pat is to sey  
 after pe conscience abounde he in to bettere; wheper in abstenyng;  
 opper with doying of thankys etande (6) ¶ *Qui sapit diem domino*  
*sapit* (6) ¶ For he pat sauers pe day he sauers to oure lord . pat  
 is to pe worschype of oure lord ¶ *Et qui manducat domino manducat*  
 ¶ and he pat etys pat is alle thynges . he etys to oure lord ¶ *Gracias*  
*enim agit deo* ¶ he thankys god pat is for pe creaturye with pe  
 wylke he is susteynd ¶ *Et qui non manducat domino non mandu-*  
*cat; et gracias agit deo* ¶ He pat etys not . pat is he pat abstenes  
 to oure lord he etys not; pat is to pe<sup>2</sup> honour of oure lord it is  
 pat he etys not; and he thankys god; for pe abstynence gifen  
 vnto hym (7) ¶ *Nemo enim nostrum sibi uiuit; et nemo sibi*  
*moritur* (7) ¶ For none of 3ou lifes to hymself pat is spygytually  
 in vertues; and no man dyes to hymself; pat is to rices to hymself;  
 but to oure lord (8) ¶ *Sine enim uiuimus domino uiuimus; sine*  
*morimur domino morimur* (8) ¶ Wheper so euer we lyfen in  
 lyff of vertues we lyuen to oure lord or wheper we dyen to rices  
 and synnes we dyen to oure lord; pat is to pe synnglytude of cryste

<sup>1</sup> pt is . . . feip written in the margin and underlined in black; caret after *up*.

<sup>2</sup> A hand drawn in red in the right margin points to this word.

\* fol. 163, b, col. 2.

in roise dep we ar baptyssyd ¶ *Sine ergo uiuimus sine morimur; domini sumus; (9) In hoc enim christus mortuus est et reuixit . ut et mortuorum et uiuorum dominetur ¶* perfore wheper we lyfen or dyen we ben of oure lord; *pat is to be demyd of oure lord; (9) forwhy in pat . pat is for pat crist is dead and he aroos pat he schulde lordschipe of þe quyke and of þe deade (10) ¶ Tu autem quid iudicas fratrem tuum aut tu quare spernis fratrem tuum (10) ¶* perfore why demyst pou þi broper . *pat is not etande or why dispisist pou þi broper etande ¶ Omnes enim stabimus ante tribunal domini ¶* Alle we <sup>1</sup> schal stande by fore þe trone of <sup>2</sup> god (11) ¶ *Scriptum est enim (11) ¶* perfore it is write <sup>3</sup> ¶ *uiuo ego dicit dominus quoniam michi flectetur omne genu et omnis lingua confitebitur domino ¶* I lyfe seys oure lord . for to me ylke \* kne schal be bowyd; *and ylke tunge schal knowleche to god (12) ¶ Itaque unusquisque restram pro se rationem reddet deo (12) ¶* perfore ylke of vs schal ʒeelde resoun to god for hymself (13) ¶ *Non ergo amplius inuicem iudicemus sed hoc iudicate magis ne ponatis offendiculum fratri <sup>4</sup> rel scandalum (13) ¶* perfore deme we no more opper oper; but more pat deme ʒee; pat ʒee ne sette offendycule or schlaundyr to ʒoure broper (14) ¶ *Scio et confido in domino iesu quia nichil commune per ipsum nisi ei qui existimat quid <sup>5</sup> commune esse illi commune est (14) ¶* I wot and I tryste in oure lord iesu pat no þyng is comyne pat *is unclene* by hym; but to hym pat trowys any thyng to be comyne; to hym it is comyne (15) ¶ *Si enim propter cibum frater tuus contristatur; iam non secundum caritatem ambulas (15) ¶* perfore if þi broper is <sup>6</sup> for þe mete now . *pat is of pat it is oppyn* pat pou gost not aftyr charyte ¶ *Noli cibo tuo illum perdere pro quo christus mortuus est; (16) non ergo blasphemetur bonum nostrum ¶* Ne wyle pou lose hym *with* þi mete for whom crist is dead fore . (16) perfore be not oure god blasfemyd by þis litylle <sup>7</sup>

<sup>1</sup> -e of we written very faintly above the line, with caret.

<sup>2</sup> A scribbled in the right margin.

<sup>3</sup> A line has been erased under *perfore . . . write.*

<sup>4</sup> *fratri* written on an erasure.

<sup>5</sup> *quid* written on an erasure.

<sup>6</sup> The scribe has omitted the translation of *contristatur.*

<sup>7</sup> A hand drawn in red in the left margin points to this word.

\* fol. 164, a, col. 1.

(17) ¶ *Non est enim regnum dei esca et potus sed iusticia et pax et gaudium in spiritu sancto* (17) ¶ perfore þe kyngdam of god is not mete *and* drynk; but riȝtwisnesse *and* pece *and* ioȝe in þe holy gost (18) ¶ *Qui enim in hoc seruit christo; placet deo et probatus est hominibus* (18) ¶ For why he þat seruys crist in þat þyng . þat is in riȝtwisnesse *pece* *and* *ioȝe* he plesys god *and* he is preuyd to men (19) ¶ *Itaque que pacis sunt sectemur; et que edificacionis sunt inuicem custodiamus* (19) ¶ perfore þo thynges þat ben of pece suȝe we; *and* þo thynges þat ben of edificacyoun . kepe we þem eyȝer in oȝer; (20) ¶ *Noli propter escam destruere opus dei* (20) ¶ Ne <sup>1</sup> wyle þou for þe mete destrye goddys <sup>1</sup> werk ¶ *Omnia* <sup>2</sup> *quidem munda sunt sed malum est homini qui per offendiculum manducat* ¶ perfore alle thynges ben clene; but it is euylle þe man . þat etys purgh selaundyr of oȝer (21) ¶ *Bonum est enim non manducare carnem et non bibere vinum neque in quo frater tuus offendit* <sup>3</sup> *aut scandalisatur aut infirmatur* (21) ¶ It <sup>4</sup> is goode to þe man not to eten þe flesch . *and* not to drynke þe wyn nor any oȝer thyng to do: in þe whylke his broȝer offendys . or is selaundryd . or is syke (22) ¶ *Tu fidelem habes penes te ipsum; habe coram deo* (22) ¶ þou has feith anentys þiself; þat is in herte haue by fore god ¶ *Beatus qui non iudicat semet ipsum in eo quod probat* ¶ he is blessyd þat \* demys not hymself in þat þat he profys: þat is he þe wylke doys none oȝer thyng þan he profys is profitable (23) ¶ *Qui autem discernit si manducauerit . dampnatus est quia non ex fide* (23) ¶ For he þat descryues . þat is metys trouande oȝer clene; *and* oȝer unclene if he hafe <sup>5</sup> etyn . þat is with þat conscience he is dampnyd . for not of feith he has etyn ¶ *Omne autem quod non est ex fide peccatum est* ¶ For alle thyng þat is not of þe feith; is synne.

<sup>1</sup> *N-* of *ne* and *-dys* of *goddys* on erasure.

<sup>2</sup> In the MS. *Omnia . . . manducat* is not underlined with red, as the Latin text usually is.

<sup>3</sup> A space where something has been erased before *aut*.

<sup>4</sup> A scribbled in left margin.

<sup>5</sup> A hand stretched in black in the right margin points to this word, with the inscription of *metys* enclosed in a faint black line.

\* fol. 164, a, col. 2.

*DE*bemus <sup>1</sup> autem nos firmiores imbecillitates infirmorum sustinere; et non nobis placere (1) ¶ perfore we put ben stablere þan opere owyn to susteyne þe feblennesse of þe syke; and we schal not plesse to vs (2) ¶ *Vnusquisque uestrum proximo suo placeat in bonum ad edificacionem* (2) ¶ Ilke one of vs plesse he to his neghebore to þat þat is profitable to edificacyoun (3) ¶ *Etenim christus non sibi placuit sed sicut scriptum est* (3) ¶ and perfore crist plesyde not to hymselfe . as it is writen ¶ *Impropéria impropérancium tibi ceciderunt super me* ¶ þe umbreydes or þe detraccyouns of þe iewys of þe umbreydande fellyn vp on me (4) ¶ *Quecumque enim scripta sunt ad nostram doctrinam scripta sunt; ut per pacienciam et consolacionem scripturarum spem habeamus* (4) ¶ Alle thynges þat ben writen . þat is <sup>2</sup> of crist in holy bokys <sup>3</sup> to oure doctrine þei ar wryten þat we thurgh pacience and comforth of holy wryttys hafe hope (5) ¶ *Deus autem paciencie et solacij det uobis idipsum sapere in alterutrum secundum iesum christum* (6) *ut unanimes uno ore honorificetis deum et patrem domini nostri iesu christi* (5) ¶ perfore god of pacience and of solace gife 3ou to sauere þat same opper in oper aftyr iesu criste (6) þat 3ee of one wille and with one moup 3ee worschype god and þe fadyr of oure lord iesu crist (7) ¶ *Propter quod et suscipite inuicem sicut et christus suscepit vos in honorem dei* (7) ¶ perfore take 3ee vp þe seeke to gidyre ri3t as crist took 3ou vp seeke in to þe worschype of god (8) ¶ *Dico enim christum iesum ministrum fuisse circumcisionis propter veritatem dei . ad confirmandas promissiones patrum* (8) ¶ I seye perfore iesu crist to hafe ben a mynystre of circumcysion for þe sopnesse of god; for to conferme þe byhestys of fadyrys (9) ¶ *Gentes autem super misericordiam honorare deum sicut scriptum est* (9) ¶ þe fole forsoþe he took vp on his mercy to worschype god as it is

<sup>1</sup> Initial *D*- extends down thirteen lines; -*E*-is usual black capital filled in with red. *c*<sup>m</sup> 19<sup>m</sup> in black, *cap*<sup>m</sup> 17<sup>m</sup> in red, in the margin enclosed in a wavy red line.

<sup>2</sup> A hand stretched in the margin in black points to this word, with the inscription *All holy þingus writen to oure doctrine*, surrounded by a faint black line.

<sup>3</sup> *bok*- on erasure.

writen ¶ *Propterea confitebor tibi in \*gentibus et nomini tuo cantabo*  
 ¶ perfore I schal knowleche to þe in folkys; and I schal synge  
 to þi name (10) ¶ *Et iterum dicit* (10) ¶ And eft he seys ¶ *Letami-*  
*mini gentes cum plebe eius*; (11) *et iterum*<sup>1</sup> ¶ 3ee folc glade 3ee  
 with þe puple of hym . þat is with þe ierwys with þe whylke 3ee ar  
 taken; (11) and eft dauid seys ¶ *Laudate omnes gentes dominum*  
*et magnificate eum omnes populi* ¶ Alle folc prayse 3ee oure  
 lord; and alle þe puple magnyfy 3ee hym<sup>2</sup> (12) ¶ *Et rursus*  
*ysayas ait* (12) ¶ and eft ysaye seys ¶ *Erit radix iesse et qui*  
*exurget regere gentes in eum gentes sperabunt* ¶ Iesse schal be  
 þe roote and he þat shal ryse vp to gouerne þe folc in hym þe  
 folc schal hope (13) ¶ *Deus autem spei repleat vos omni gaudio et*  
*pace in credendo ut abundetis in spe et uirtute spiritus sancti*  
 (13) ¶ perfore god of hope fulfille 3ou with alle gostly ioye.  
 and with pece in lefande; þat 3ee abounde in hope and vertue  
 of þe holy gost (14) ¶ *Certus sum autem fratres mei et ego ipse*  
*de uobis quoniam et ipsi pleni estis dilectione repleti omni sciencia;*  
*ita ut possitis alterutrum monere* (14) ¶ perfore my brepere I  
 myselfe am certeyn of 3ou þat 3ee fulle of loue . aru fulfild with  
 alle wisdam; so þat 3ee may opper amoneste (15) ¶ *Audacius*  
*autem scripsi uobis fratres ex parte tamquam in memoriam uos*  
*reducens propter gratiam que data est michi a deo* (16) *ut sim*  
*minister christi iesu in gentibus; sanctificans euangelium dei;*  
*ut fiat oblatio gencium accepta et sanctificata a deo in spiritu*  
*sancto* (15) ¶ perfore brepere I wroot to 3ou of sum partye . þat  
 is of þe kyrke of god as ledande 3ou ageyn in to mynde for þe grace  
 þat is gifen to me of god (16) þat I be þe mynystre iesu cryst  
 in þe folc . I makande holy þe ewangelye of god; þat þe oblacyon  
 of fo'c be accept and halwed in þe holy gost (17) ¶ *Habeo igitur*  
*gloriam in christo iesu ad deum* (17) ¶ perfore I haue ioye in  
 iesu crist to god (18) ¶ *Non enim audeo aliquid loqui eorum*  
*que per me non efficit christus in obedienciam gencium uerbo et*  
*factis* (19) *in uirtute Signorum et Prodigiorum in uirtute spiritus*

<sup>1</sup> *Letamini* . . . *iterum* on erasure.

<sup>2</sup> *Christi* in the left margin, surrounded by a red line.

\* fol. 164, b, col. 1.

sancti . ita ut ab ierusalem per circuitum usque ad hilliricum  
 repleuerim eWangelium iesu christi (18) ¶ For I Dar not speke  
 any thynges of hym; þe whilke thynges crist mad not by me  
 in to obedyence of folke in Woord *and* dedis (19) *and* in vertue  
 of takyns *and* wondres in vertue of þe haly goste; so þat I hafe  
 Fulfild þe eWangelye of Crist \* alle aboute fro ierusalem to ylleryke  
 (20) ¶ *Sic autem predicani hoc ewangelium non ubi nominatus  
 est christus . ne super alienum fundamentum edificarem; (21) sed  
 sicut scriptum est; quibus non est annunciatum de eo uidebant;  
 et qui non audierunt intelligent* (20) ¶ þerfore þis ewangelye I  
 hafe prechyd so þere as crist is not namyd . of opere apostlys;  
 lest <sup>1</sup> I schulde bygge vp an oper ground <sup>2</sup>; (21) but as it is  
 wryten: to whom it is not scheWyð of hym . þat is of crist . þey  
 schal see; þat is þey schal lefe . and þei þat herde not . þey  
 schal vnderstande þat is my prechyng (22) ¶ *Propter quod et  
 impediabar plurimum venire ad uos (22)* ¶ For þe Whylke I Was  
 lett mykyl to come to 3ou (23) ¶ *Nunc ergo ulterius locum non  
 habens in hijs regionibus cupiditatem autem habens veniendi  
 ad uos ex multis iam precedentibus annis (24) cum in hispanyam  
 proficisci cepero; Spero quod preteriens uidebo uos et a uobis  
 deducar illuc si uobis primum ex parte fructus fuero* (23) ¶ NoW  
 þerfore I hafande no stede of dwelhyng in þis cuntres þerfore I  
 hafande coueytise to come to 3ou now of manye 3eerys gon .  
 (24) When I begynne to go in to spayne I hope þat I passande  
 shal see 3ou: *and* of 3ou I schal fro þenne be ledde þedyr; if I  
 to 3ou first apertye þat is of tyme hadde ben usyd þat is gladid  
 apertye of 3oure fruyte (25) ¶ *Nunc ergo proficiscar in ierusalem  
 ministrare sanctis* (25) ¶ Now þerfore I schal go to ierusalem  
 to mynystre to holy men (26) ¶ *Probauerunt enim macedonia  
 et achaia collacionem aliquam facere in pauperes sanctorum qui  
 sunt in ierusalem* (26) ¶ For þe macedonyse *and* acaye han  
 proued to make som colacyoun in poere men of þe Seyntys of  
 cryst þe Whylke ben at ierusalem (27) ¶ *Placuit enim eis et  
 debitores sunt eorum* <sup>3</sup> (27) ¶ For why it lykede to þem; *and*

<sup>1</sup> lest is drawn through with a black line.

<sup>2</sup> In the right margin þ<sup>t</sup> ue.

<sup>3</sup> eorum on erasure.

\* fol. 164, b, col. 2.

pey ben detours of þem ¶ *Nam si spiritualium eorum participes facti sunt; Gentiles debent esse et in carnalibus ministrare eis* ¶ For if þo gentylys ben made parcenerys of þer gostly thynges; þey oWen to mynystre þem of þeyr bodyly þynges (28) ¶ *Hoc igitur cum consummauero et assignaui eis fructum hunc proficiscar per uos in hispaniam* (28) ¶ þerfore when I haue parformyd þis thyng þat is þys werk of mynystracoun and haue assigned to þem þis Fruyte; þen I schal wende by 3ou in to spayne \* (29) ¶ *Scio autem quoniam veniens ad ros in abundancia* <sup>1</sup> *benedictionis christi veniam* (29) ¶ I Wot <sup>2</sup> forsoþe þat I comande to 3ou I schal comen in abundaunce of blessing of criste (30) ¶ *Obsecro igitur uos fratres per dominum nostrum iesum christum et per caritatem Spiritus sancti ut sollicitudinem impericiamini michi in oracionibus uestris pro me ad deum* (31) *ut liberer ab infidelibus qui sunt in* <sup>3</sup> *iudea et obsequij mei oblatio accepta fiat* <sup>3</sup> *in ierosolima sanctis* (32) *ut veniam ad uos in gaudeo per uoluntatem dei et refrigerer uobiscum;* (33) *Deus autem pacis sit cum omnibus uobis AmeN* <sup>4</sup> (30) ¶ þerfore breþere I beseche 3ou for oure lord iesu criste and for þe charite of þe holy goste þat 3ee helpe me in 3oure prayerys to god; (31) þat I be Delyueryd fro þe vntrewe þe whilke ben in Iudee . and þat OBlacyoun of my seruyse be made accept to sayntys in Ierusalem; (32) and þat I come to 3ou in ioye by þe wyl of god . and þat I be refreschyd with 3ou; (33) God þerfore of pece be with 3ou ¶ *Alle AmeN.* <sup>4</sup>

¶ *Comendo* <sup>5</sup> *autem uobis phibem sororem uestram que est in ministerio ecclesie . que est chenchris* (2) *ut eam suscipiatis in domino digne sanctis et assistatis ei in quocumque negocio nestri indignerit* (1) I comende to 3oW pheben oure syster þe whilke is in mynysterye of þe kyrke þe whylke is at chenerys; (2) þat

<sup>1</sup> -cia written more faintly above the line in the margin, with caret.

<sup>2</sup> Wot partly effaced. <sup>3</sup> 7 and fiat almost completely erased.

<sup>4</sup> A red line drawn through AmeN.

<sup>5</sup> Initial C- extends down two lines; its ornamentation along fifteen more.

3ee take hyre worthily in oure lord to pe seyntyng; and þat 3ee  
 stande tyll hyre in what so euere nede þat sche hafe of 3ourys  
 ¶ *Etenim quoque ipsa assistit multis et michi ipsi* ¶ For sche has  
 standyn to manye; and to myselfe (3) ¶ *Salutate priscam et*  
*aquilam adiutores meos in christo iesu* (4) *qui pro anima mea*  
*suos ceruices supposuerunt: quibus non solus ego gracias ago sed*  
*et cuncte ecclesie gencium: (5) et domesticam eorum ecclesiam.*  
 (3) ¶ Greete 3ee priscam and aquilam my helpers in iesu crist  
 (4) þe whilke vndyrputtyng þer nekkys to þe SWerde for my  
 lyfe; to þe whilke not onely I 3eelde thankynges . but in alle  
 þe kyrkys of þe fole; (5) and greete 3ee þe homely Kyrke of  
 þem þat is þemaine of þem ¶ *Salutate ephenetum dilectum michi*  
*qui est primitiuus asie in christo iesu* ¶ Greete 3ee ephenet loued  
 to me þe Whilke is þe firste gotten of Asie in criste (6) ¶ *Salutate*  
*Mariam que multum laborauit in uobis* (6) ¶ Greete 3ee Marye þe  
 whylke trauelyd myche in 3ow (7) ¶ *Salutate Andronicum et*  
*Iulium cognatos et concaptiuos meos qui sunt nobiles in apostolis*  
*qui ante me fuerunt in christo* \* (7) ¶ Greete 3ee Andronyk and  
 Iuliam þe my cosyns and concaptyues; þe whylke; ben noble  
 in þe apostolys; þe whilke weryn byfore me in crist (8) ¶ *Salu-*  
*tate ampliatum dilectissimum michi in domino* (8) ¶ Greete 3ee  
 Ampliatum alpermost louyd to me in oure lord (9) ¶ *Salutate*  
*Vrbanum adiutorem nostrum in christo iesu et stachym dilectum*  
*meum in christo* (9) ¶ Greete 3ee vrban oure helpere in god;  
 and stachym myn frend (10) ¶ *Salutate apellen et probum in*  
*christo: Salutate eos qui sunt ex aristoboli domo* (10) ¶ Greete  
 3ee apellen preuyd in crist; and greete 3ee þem þe whilke ben  
 of arystobyl house (11) ¶ *Salutate herodianum cognatum meum;*  
*Salutate eos qui sunt ex narcissi domo qui sunt in domino* (11)  
 ¶ Greete 3ee herodyon my cosyn; Greete 3ee þem þe Whylke  
 ben of Narcysse house þe whylke ben in oure lord worpi; (12)  
 ¶ *Salutate triphenam et triphossum que laborant in domino* (12)  
 ¶ Greet 3ee triphene and triphosse: þat trauelyn in god ¶ *Salu-*  
*tate persidam karissimam . que multum laborauit in domino*  
 ¶ Greete 3ee Persidam alperderest; þe whylke more trauelyd

in oure lord pan pise forseyde (13) ¶ *Salutate Rufum in domino electum et matrem eius et meam* (13) ¶ Greete 3ee Ruphum chosyn in god and hys modyr and myn . þat is to sey in benefetys (14) ¶ *Salutate Ancistrum flegontam herman patrohan herman et omnes qui cum eis sunt fratres* (14) ¶ Grete 3ee An-syncretum . flegontam hermem paturbam and herynam and pem þat ben brepere with pem (15) ¶ *Salutate philogum et Iuliam et nereum*<sup>1</sup> *et sororem eius et olimpiadem et omnes qui cum eis sunt sanctos* (15) ¶ Greete 3ee Fylogolum . and Iuliam Nereum and her syster . and olympyadem ; and þo seyntes þat ben with pem (16) ¶ *Salutate inuicem in osculo sancto* (16) ¶ Greete 3ee to gydere in holy kosse ¶ *Salutant nos omnes ecclesie christi* ¶ Alle þe kyrkis of criste greten 3ou Weel (17) ¶ *Rogo autem uos ratres ut obseruetis eos qui discenciones et offendicula preter doctrinam quam nos didiscistis faciunt et Declinate ab illis ;* (18) *huiusmodi enim christo domino non seruiunt sed suo uentri ; et per dulces sermones et benedictiones seducunt corda innocencium* (17) ¶ þerfore I<sup>2</sup> praye 3ou brepere þat 3ee kepe 3ou fro pem þe wylke make dyscencyous and selaundrys withoute þe techyng þat we hafe taght howe 3ee Fro pem . (18) for þey serfe not to crist oure god ; but to þeyre bely ; and By sWete Woordys and blessinges<sup>3</sup> þey dys\* seynen þe hertys of Innocentys (19) ¶ *Vestra enim obediencia in omni loco diuulgata est* (19) ¶ For Why 3oure obedyence is knowen in ylke stede ¶ *Gaudeo igitur in uobis sed nolo uos sapientes esse in bono et simplices in malo* ¶ and þerfore I haue<sup>4</sup> ioye in 3ow but I wile 3ou to be wyse<sup>4</sup> in goode and symple in euylle (20) ¶ *Deus autem pacis conteret sathanam sub pedibus uestris*<sup>4</sup> *velociter* (20) ¶ and god of pes to dryue sathan vndyr 3oure fete swyþe ¶ *Gracia*<sup>5</sup> *domini nostri iesu christi uobiscum* ¶ þe grace of oure lord iesu crist be with 3ow (21) ¶ *Salutat uos tymotheus Adiutor meus et lucius et Iason et*

<sup>1</sup> -r- on erasure.

<sup>2</sup> A hand drawn in red in the right margin points to this word.

<sup>3</sup> A is scribbled in the lower margin underneath this word.

<sup>4</sup> haue, wyse, and uestris partly effaced.

<sup>5</sup> A red cross sketched in the left margin.

\* fol. 165, b, col. 1.

*sosipater cognati mei* (21) ¶ Tymothe myn helpere greetys 3ou .  
*and lucius and Iason and sösipater my cosyns* (22) ¶ *Saluto uos*  
*tercius* <sup>1</sup> *ego qui scripsi epistulam hanc in domino* (22) ¶ I tercius  
 þe Whylke wrot pis pistelle in oure lord I grete 3ow weel (23)  
 ¶ *Salutat vos Gayus hospes meus et uniuerse ecclesie* (23) ¶ Gayus <sup>2</sup>  
 myn hostager. *and alle þe kyrke gretys 3ow* ¶ *Salutat uos erastus*  
*archarius ciuitatis et quartus frater* ¶ Erastes þe dispensor of þe  
 cytee *and þe fourthe broþer gretys 3ow* (24) ¶ *Gracia autem*  
*domini nostri iesu christi cum omnibus uobis AmeN* (24) ¶ þe grace  
 of oure lord iesu crist be wyth 3ou alle ameN <sup>3</sup> (25) ¶ *Ei autem*  
*qui potens est uos confirmare iuxta eWangelium meum et predi-*  
*cacionem iesu christi secundum reuelacionem misterij temporibus*  
*eternus taciti* (26) *quod nunc patefactum est per scripturas pro-*  
*phetarum . secundum preceptum eterni dei . ad obediacionem fidei*  
*in cunctis gentibus cogniti* (27) *Soli Sapienti deo per iesum christum*  
*cui est honor et gloria in Secula Seculorum Amen* <sup>4</sup> (25) ¶ To  
 hym þerfore be ioþe <sup>5</sup> *and Worschype . in to world of Worldys ;*  
 þe Whylke is myghty to conferme 3ow by myne eWangelye *and*  
*predicacyoun of iesu criste ;* aftyr þe reuelacyoun of þe priuete  
 helyd of euerelastande <sup>6</sup> tymes ; (26) þe whylke is maad now opyn  
 by þe wryttes of þe prophetys ; Aftyr þe Byddyng of god euerelas-  
 tande <sup>6</sup> to obeischynge to þe feith in alle folkys ; But knowyn  
 (27) to god onely wyse by iesu crist ; to whom is Worschype *and*  
 ioþe <sup>5</sup> in to Worldys of worldys AMEN.

<sup>1</sup> A scribbled in left margin.

<sup>2</sup> Gayus partly effaced.

<sup>3</sup> The first, second, and fourth letters of *Amen* are filled in with red.

<sup>4</sup> filled in with red.

<sup>5</sup> MS. *ioþe*.

<sup>6</sup> The first seven letters of both these words on erasure.

## I. AD CORINTHIOS

*Paulus*<sup>1</sup> uocatus apostolus christi iesu per uoluntatem dei; et sostenes frater (2) ecclesie dei que est corinthe. sanctificatis in christo iesu. uocatis sanctis cum omnibus qui inuocant nomen Domini nostri iesu christi in omni loco ipsorum et nostro; (3) gracia uobis et pax a deo patre nostro et domino iesu christo (1) ¶ Powyl \* callid pe apostyl of iesu criste by pe wille of god and sostenes pe broper (2) of pe kyrke of god pat is at Corynthy; to pe halewyde in iesu crist pat is by baptem and to<sup>2</sup> callid seyntes With alle pe whylke incallyn pe name of oure lord iesu criste in ylke stede of pem and oures; (3) grace be to 3ow and pes of god oure fadyr and lord iesu criste (4) *Gracias ago deo meo semper pro uobis in gracia dei que data est uobis in christo iesu* (5) *quia in omnibus diuites facti estis in illo in omni verbo et in Omni sciencia* (6) *sicut testimonium christi confirmatum est in uobis* (7) *ita ut nichil uobis desit in ulla gracia. expectantibus reuelacionem domini nostri iesu christi;* (8) *qui confirmabit uos usque ad finem Sine crimine in diem aduentus*<sup>3</sup> domini nostri iesu christi (4) ¶ I 3eelde thankynges to my god euere for 3ow in pe grace of god pe whylke is gifen to 3ow in iesu criste; (5) for in alle thynges 3ee be maad ryche in hym in alle Woord pat is in alle maner of tonges in alle Kummyng of scriptures (6) as pe Witnesse of crist is confermyd in 3ow; (7) so pat no thyng wante to 3ou in any grace Abydande pe reuelacyoun of oure lord iesu crist; (8) pe whylke Schal conferme 3ow withoute blame in to pe ende; in to pe day of pe comyng of oure lord iesu criste (9) ¶ *Fidelis deus per quem cocati estis in societatem filij eius*

<sup>1</sup> Initial *P* in black and red extends across the lower margin; in its ornamentation is written *cap*<sup>m</sup> *I*<sup>m</sup> in red, *c*<sup>m</sup> *I*<sup>m</sup> in black.

<sup>2</sup> MS. *to to.* <sup>3</sup> *qui . . . aduentus* on erasure; space before *domini*.

\* fol. 165, b, col. 2.

*domini nostri iesu christi* (9) ¶ For god is trewe by whom ȝee  
ben callyd in to þe companye of hys sone Iesu crist oure lord (10)  
¶ *Obsecro autem uos fratres per nomen domini nostri iesu christi  
ut idipsum dicatis omnes et non sint in uobis scismata; sitis  
autem perfecti in eodem sensu et in eadem sciencia* (10) ¶ I beseche  
ȝou breþere in þe name of iesu criste þat ȝee alle seyn þe selfe thyng  
and þat þer ben not in ȝow dyuysyouns: be ȝee parfyte in þe  
same wit and in þe same konnyng (11) ¶ *Significatum est michi  
de nobis fratres mei ab hijs qui sunt cloes. quia<sup>1</sup> contenciones sunt  
inter nos* (11) ¶ þerfore breþer it is signefied to me of ȝou of þem  
þat ben at cloes þat contencyouns ben among ȝow (12) ¶ *Hoc  
autem dico quod unusquisque vestrum dicit* (12) ¶ For I seye þat  
thyng þat ylke one of ȝou seys: ¶ *Ego quidem sum pauli ego  
autem apollo; ego uero cephe; ego uero christi;* ¶ For I am of  
powyl: I forsope of apollo; and I of petyr; and I forsope of  
crist: (13) ¶ *Disiusus est ergo christus* (13) ¶ Is crist dýnyssed  
¶ *Numquid paulus crucifixus est pro uobis. aut in nomine pauli  
baptisati estis* ¶ wheper powyl be crucified for ȝou. or in his name  
be ȝee baptized (14) ¶ *Gracias ago deo meo quod neminem uestrum  
baptisauit nisi crispum et gayum\** (15) *ne quis dicat quod in nomine  
meo baptisati estis* (14) ¶ I thanke my god þat I none of ȝou  
baptysede. but cryspum and Gayum (15) lest any of ȝou seye  
þat ȝee be baptysyd in my name (16) ¶ *Baptizauit et stephane  
domum* (16) ¶ I baptysede forsope þe hows of stephan þat is  
þe name of þat wyldow ¶ *Ceterum autem nescio si aliquem uestrum  
baptizauerim* ¶ Forþermore I wot not if any oþer I hafe baptysyd  
(17) ¶ *Non enim misit me christus baptizare sed euangelizare non  
in sapientia uerbi ut non enucleetur crux christi* (17) ¶ For why  
god sente not me for to baptyse but for to preche þe ewangelye  
not in wysdam of woord þat is in þe curyosyte and fayrhed of  
woordys þat þe crosse of criste were not voyded: (18) ¶ *verbum  
enim crucis perentibus quidem stulticia est: hijs autem qui  
salui fiunt id est nobis uirtus dei est* (18) ¶ Forwhy þe woord of  
þe cros. þat is þe prechyng of þe crosse to þe perschende it is folye:

<sup>1</sup> A hand, drawn between the columns, points to this line.

\* fol. 166, a, col. 1.

pat is to þe perschende it semys foly; to þem forsoþ pat ben maad safe pat is to vs it is þe vertue of god (19) ¶ *Scriptum est enim* (19) ¶ For it is wryten ¶ *Perdam sapienciam sapiencium et prudenciam prudenciam reprobabo* ¶ I schal<sup>1</sup> lose þe wysdam of þe wyse; and þe queyntyse of þe queynte I schal reproue (20) ¶ *ubi prudens; ubi scriba; ubi conquesitor huius seculi* (20) ¶ Where is þe wise where is þe scribe; where is þe sekar of kyndys of þis world ¶ *Nonne stultum fecit deus sapienciam huius mundi* ¶ wheper god hafe not maad þe wysdam of þis world folye (21) ¶ *Nam quia in dei sapiencia non cognovit mundus per sapienciam deum placuit<sup>2</sup> deo per stulticiam predicacionis saluos facere credentes* (21) ¶ For it plesyde to god for to make þe belefande safe thurgh þe folynesse of prechyng; þefore þe world knew not god by his wysdam in þe wysdam of God pat is by þe sone incarnate (22) ¶ *Quoniam et Iudei signa petunt et greci sapienciam querunt* (22) ¶ Forwhy þe iewys askyn toknes and þe grekys sekyn wysdam (23) ¶ *Nos autem predicamus christum crucifixum. iudeis quidem scandalum gentibus autem stulticiam* (23) ¶ We forsoþe prechyn crist crucifyed. to þe iewys þefore sclawndre; to þe fole forsoþe folye (24) ¶ *Ipsis autem vocatis iudeis atque Grecis christum dei uirtutem et dei sapienciam.* (25) *quia quod stultum est dei sapiencius est hominibus \* et quod infirmum est dei forcus est hominibus* (24) ¶ But to þem callid iewys or Grekys pat is to þem þe whilke ar kallid with predestynacyoun to þe lyf we prechyn crist crucifyed to be goddys vertue and goddys wysdam<sup>3</sup>; (25) for pat pat is foltysch thyng of god it is þe more wise to men; and pat pat is þe seeke thyng of god; pat is þe more strong to men (26) ¶ *Videte enim uocationem restram fratres quia non multi sapientes secundum carnem. non multi potentes non multi nobiles;* (27) *sed que stulta sunt mundi elegit deus ut confundat sapientes. et infirma mundi elegit deus ut confundat forcia* (28) *et ignobilia mundi et contemptibilia elegit deus. et ea que non sunt. ut ea que sunt destrueret;* (29) *ut non*

<sup>1</sup> A hand drawn in black in the left margin points to this word.

<sup>2</sup> A scribbled in the left margin.

<sup>3</sup> MS. wpsdam.

*glorietur omnis caro in conspectu eius* (26) ¶ perfore see 3ee 3oure callyng <sup>1</sup> brepere for not manye wyse after þe flesch þat is *aflyr þe worldly wysdam* nor manye myghty . þat is *with lordschype* nor manye noble þat is *thurgh schynnyng of kynne*; (27) but god cheess þoo thynges þat ar foltyd of þe world <sup>2</sup> þat he schulde schende þe wyse; *and* þe seeke thyngys of þe world god cheess þat he confounde stronge thynges; (28) *and* þe vnnoble thynges of þe worlde *and* contemptible cheess god . *and* þo thynges þat ben not . þat is þat *besemyde to be noght* þat he schulde destrye þo thynges þat ben þat is *þe whylke when þei ben nouzt of þemselfe*; *neuer þe latere þey seme to ben sumwhat to þem* (29) þat not eche flesch þat is þat *no man ristful or vnristful* schulde ioye of hymself in þe sizte of hym (30) ¶ *Ex ipso autem estis uos in christo iesu qui factus est sapiencia uobis a deo et iusticia . et sanctificacio . et redemptio* (31) *ut quemadmodum sicut scriptum; qui gloriatur in domino gloriatur* (30) ¶ Of hym forsope 3ee ben in iesu criste þe whylke is maad to vs þe wysdam of god *and* ristwysnesse *and* sanctificacyoun *and* redempecyoun (31) as it is wyrtē in *Jeremye*; he þat Ioyes; ioye he in God.

**E**go <sup>3</sup> *cum venissem ad vos fratres ueni non per sublimitatem sermonis aut sapiencie annuncians uobis testimonium christi* (1) ¶ *and* I brepere when I schulde hafe comen to 3ou I coom not in heghnesse of woord or wysdam: I schewande to 3ou þe witnesse of crist (2) ¶ *Non enim uidicani scire me aliquid inter uos nisi iesum christum et hunc crucifixum* (2) ¶ Forwhy I demyde me not any thyng to knowe \* among 3ow . but iesu crist *and* hym crucyfied (3) ¶ *Ego in infirmitate . et timore et tremore multo fui apud uos . (4) et sermo meus et predicacio mea non in persuasibilibus humane sapiencie uerbis . sed in ostensione spiritus et uirtutis* (5) *ut fides uestra non sit in sapientia hominum sed in uirtute dei* (3) ¶ *and* I was at 3ow in seeknesse *and* drede *and* mykyl tremblyng of

<sup>1</sup> A scribbled in the right margin.

<sup>2</sup> A hand drawn in red in the right margin points to this word.

<sup>3</sup> Capital initial *E* extending down three lines, the ornamentation extending eleven lines upwards and past the nine lower lines out into the margin.

\* fol. 166, b, col. 1.

body; (4) *and my woord*<sup>1</sup> *and my prechyng was not in persuasyble*  
*thynges of mannys wysdam; but in schewyng of pe spyrite*  
*holy and of vertue; (5) pat ȝoure feith be not in wisdam of man;*  
*but in pe vertue of god (6) ¶ Sapienciam autem loquimur inter*  
*perfectos. sapienciam nero non huius seculi neque principum*  
*huius seculi qui destruantur; (7) sed loquimur dei sapienciam in*  
*misterio que abscondita est quam predestinauit deus ante secula*  
*in gloriam nostram (8) quam nemo principum huius seculi cognouit*  
*(6) ¶ perfore wisdam we speken among pe parfyte; wysdam*  
*forsope not of pis word nor of pe princes of pis world pe whilke*  
*ben destroyed; (7) but we speken pe wysdam of god pe whylke*  
*is hyd in mysterye of pe incarnacyoun pe whylke wysdam*<sup>2</sup> *god*  
*has ordeyned byfore pe worldys in to oure ioye (8) pe whylke none*  
*of pe princeys of pis world has knowyn ¶ Si enim cognouissent*  
*numquam dominum glorie crucifixissent ¶ For if pei hadde*  
*knowyn; pei hadde neuere crucefyed pe lord of glorie (9) ¶ Sed*  
*scriptum est que oculus non uidit nec auris audiuit nec in cor*  
*hominis non ascendit que preparauit deus*<sup>3</sup> *diligentibus se (9) ¶ But*  
*as it is wryte pat pe eyghe ne saugh nor ere herde nor in to*  
*mannys herte ascendyd pe thynges pat god has ordeyned to*  
*pem pat louen hym (10) ¶ Nobis autem reuelauit deus per spiritum*  
*sanctum (10) ¶ God has schewyd to vs by pe holy gost ¶ Spiritus*  
*enim omnia scrutatur etiam profunda dei ¶ For pe spyryt ransakys*  
*alle thyng. ȝe pe depnesse of god (11) ¶ Quis enim scit hominum*  
*que sunt hominis nisi spiritus hominis qui in ipso est (11) ¶ perfore*  
*who is he of any man pat knowis ȝo thyngys pat ben of pe man.*  
*pat is pe wyllys and pe priuytees; but pe spyryt of man pat is pe*  
*soule of man pe whylke is in hym ¶ Ita et que dei sunt nemo*  
*cognouit nisi spiritus dei ¶ And so ȝo thynges pat ben of god*  
*noman knowys but pe spyrite of god (12) ¶ Nos autem non*  
*spiritum huius mundi accepimus sed spiritum qui a deo est ut*  
*sciamus que a deo donata sunt nobis (13) \* que et loquimur non in*

<sup>1</sup> Words are scribbled in the margin, in three lines; they are illegible except for the name *Nicholas Lenakars*.

<sup>2</sup> A scribbled in the left margin.

<sup>3</sup> A hand drawn in the margin points to this line.

\* fol. 166, b, col. 2.

*doctis humane sapientie uerbis sed in doctrina spiritus spiritualibus spiritalia comparantes* (12) ¶ We forsope hafe not tan þe spyryte of þis world but þe spyryt þat is of god . þat we wyten þoo thynges þe whylke ben gifen of god to vs (13) *and* þoo thynges þat we spekyng not in woordys tauȝt of mannys wisdom but in þe doctryne of þe holy gost we betakande gostly thynges to gostly men (14) ¶ *Animalis autem homo non percipit ea que sunt spiritus dei; stulticia est enim illi et non potest intelligere quia spiritualiter examinatur* (14) ¶ For a beestely man not perceyvyng þe thynges þat ben of þe spyryt of god; for it is foly to hym *and* he may not vnderstande; for it is examyned gostly (15) ¶ *Spiritualis autem iudicat omnia et ipse a nemine iudicatur* (15) ¶ A gostly man forsope demys alle thyng; *and* he is of no man demyd þat is reprovyd or reprehendyd (16) ¶ *Quis enim cognovit sensum domini; aut quis instruat eum* (16) ¶ For who; þat is who þat is beestely; knowys þe wit of god; or who schal enfourme hym ¶ *Nos autem sensum domini habemus* ¶ We forsope han þe wit of cryst.

*E*<sup>1</sup> *ego fratres non potui uobis loqui quasi spiritualibus; sed quasi carnalibus tamquam paruulis in christo . (2) luc uobis potum dedi non escam; non enim poteratis sed nec nunc quidem potestis; adhuc enim estis carnales* (1) ¶ *And* I brepere myghte not speke to ȝou as to gostly men: but as to fleschly *and* as litele in criste: (2) mylk I gaf ȝou þe drynk not mete; For þenne ȝee myghte not; nor now ȝee may; for ȝit ȝee ben fleschly (3) ¶ *Cum enim sint inter nos zelus et contencio nonne carnales estis et secundum hominem ambulatis* (3) ¶ For when stryfe *and* enuye ben among ȝow wheper ȝee ben not fleschly *and* gon aftyr þe man (4) ¶ *Cum enim quis dicit ego quidem sum pauli. alius autem ego apollo nonne homines estis* (4) ¶ For when any seys <sup>2</sup> I certys am of powyl . I forsope am of apollo . wheper ȝee be not men þat is fleschly ¶ *Quid igitur est apollo . (5) quid uero paulus* ¶ þerfore what is apollo: (5) what forsope is powyl

<sup>1</sup> Initial *E* extends down three lines, the ornamentation covering twelve lines in all. In the right margin *c<sup>m</sup> 3<sup>m</sup> cap<sup>m</sup> 3<sup>m</sup>*, surrounded by a line.

<sup>2</sup> A hand drawn in black between the columnus points to this line.

¶ *ministri eius cui credidistis et cuiusque sicut deus dedit* ¶ þey  
ben þe mynystres of god to whom ȝee han belenyd . and as god  
has gyfen to ylkone . þat is as he <sup>1</sup> \* has dyngysyl offyce to ylkone  
(6) ¶ *Ego plantavi Apollo rigavit sed deus incrementum dedit*  
(6) ¶ I plantyde . Apollo moystyde but god gaf waxyng (7)  
¶ *Itaque neque qui plantat neque qui rigat aliquid est ; sed qui*  
*incrementum dat deus* (7) ¶ þerfore noþer he þat plantys noþer  
he þat moystys is any thyng þat is in gifyng of hymself ; but he  
þat gyfes growyng þat is god (8) ¶ *Qui plantat autem et qui*  
*rigat unum sunt* (8) he forsoþe þat plantys . and he þat moystys  
ben one thyng . as in þe maner of nature ; so in þe reson of  
mysterye ¶ *Unusquisque autem mercedem suam recipiet secundum*  
*suum laborem* ¶ ylkeone of vs schal resceyue his owne mede  
after hys trauayle (9) ¶ *Dei enim adiutores sumus dei agricultura*  
*estis ; dei edificatio estis .* (10) *secundum gratiam dei que data est*  
*michi ut sapiens architectus fundamentum posui alius autem*  
*superedificat* (9) ¶ Of god forsoþe we ben helpers . for ȝee been  
of godis tylyng . and ȝee ben goddis byldyng (10) and after þe  
grace of god þat is gifen to me I sette a ground as a wys prince  
of wryghtes an oper forsoþe byldys aboue ¶ *Unusquisque*  
*autem videat quomodo superedificet* ¶ ylke man besee hym  
þerfore how þat he bylde aboue (11) ¶ *Fundamentum enim*  
*aliud nemo potest ponere preter id quod positum est quod est*  
*christus iesus* (11) ¶ For an oper ground may no man sette  
but þat is set þat is iesus crist (12) ¶ *Si quis autem superedificat*  
*supra fundamentum hoc aurum et argentum lapides preciosos ;*  
*ligna . fenum stipulam* (13) *cuiuscuiusque opus manifestum erit*  
(12) ¶ Whoso forsoþe superedyfye <sup>2</sup> aboue þis ground gold  
syluer precyouse stonys . wode hey . stubyl (13) ylkeone of þer  
werk schal be opyn at þe laste þof it be not now ¶ *Dies enim*  
*domini declarabit quia in igne reuelabitur et cuiuscuiusque opus*  
*quale sit ignis probabit* ¶ Forwhy þe day of oure lord schal  
declare þe werk of ylke one for he schal be schewyd in þe fyre

<sup>1</sup> *has dyngysyl* is written below this column, surrounded by a red line, as well as at the beginning of the next column.

<sup>2</sup> MS. *supereedyfye*.

*purgeande* and of ylke one of peyre werk what so it be þe fyre schal proue it (14) ¶ Sed cuius opus manserit quod superedificauit mercedem accipiet; (15) si cuius opus arserit detrimentum paciatur (14) ¶ and if þe werk of any hafe dwellyd inconsumpt in þat fyre þat is edyfied aboue he schal resceyue mede; (15) if þe werk \* of any has brent; he schal suffre apeyryng þat is of þe lesse glorie . or ellys he schal suffre sumwhat of peyne ¶ Ipse autem saluus erit sic quasi per ignem ¶ He forsoþe schal be safe so as by þe fyre (16) ¶ Nescitis quia templum dei estis et spiritus dei habitat in uobis (16) ¶ Wite ȝee not þat ȝee ben þe temple<sup>1</sup> of god and goddys spyrit dwellys in ȝow (17) ¶ Si quis autem templum dei uiolauerit disperdet illum deus (17) ¶ þerfore who so defyles þe temple of god god schal destrye hym ¶ Templum dei sanctum est quod estis uos ¶ For þe temple of god is holy þe whylke ben ȝee (18) ¶ Nemo se seducat (18) ¶ No-man dysseyue hymselfe ¶ Si quis uidetur inter uos esse sapiens in hoc seculo; stultus fiat ut sit sapiens ¶ whoso beseme to ben wyse among ȝow in þis world be he a fool þat he be maad wys (19) ¶ Sapiencia enim huius mundi stulticia est apud deum (19) ¶ For þe wisdom of þis world is foly byfor god ¶ Scriptum est enim; comprehendam sapientes in astucia eorum ¶ For it is wryten; I schal take þe wyse in þeyr sleghte (20) ¶ Et iterum (20) ¶ and eft it is wryten ¶ Dominus nouit cogitationes sapientium quoniam rane sunt ¶ God knowys þe thoughtys of þe wyse; for þey ben veyne (21) ¶ Itaque nemo gloriatur in hominibus (21) ¶ þerfor<sup>1</sup> noman ioye he in men . þat is in þem þat baptysen or in doctours ¶ Omnia enim uestra sunt (22) siue paulus siue apollo siue cephas siue mundus . siue uita siue mors siue presencia siue futura ¶ Alle thynges forsoþe ben ȝoures þat is gifen to serue vn to ȝou . (22) Wheþer he be powyl or Apollo or cephas þat is to sey petyr or þe world or lif or deth . or thynges þat . ben now or thynges þat ben to come ¶ Omnia enim uestra sunt; (23) uos autem christi . christus autem dei ¶ Alle forsoþe ben ȝoures (23) and ȝee ben forsoþe of crist; crist forsoþe of god

<sup>1</sup> A hand drawn in red in the right margin points to this line.

\* fol. 167, a, col. 2.

*Sic*<sup>1</sup> *nos existimet homo ut ministros christi et dispensatores misteriorum*<sup>2</sup> *regni dei*; (2) *hic iam queritur inter dispensatores ut fidelis quis inueniatur* (1) ¶ Ilke man so trowe vs not as lordys but as mynystres of cryste and as despenderys of þe office of god (2) heere now it is askyd; þat who be founde trewe among dispensarys (3) ¶ *Michi autem est pro minimo ut a uobis iudicer aut ab humano die . sed neque me ipsum iudico* (3) ¶ To me forsoþe it is but for a lityl . þat I be demyd of ȝow . þat is<sup>3</sup> \* *an vntrewe dyspensere* or of men þat is of men whyles þey ben in þeyr day; but nor I deme myselfe (4) ¶ *Nichil enim michi conscius sum*; sed *non in hoc iustificatus sum* (4) ¶ For in no thyng am I remordyd by my conscynce; but in þat I am not Iustyfyed ¶ *Qui autem me iudicat dominus est* ¶ he forsoþe þat demys me is oure lord (5) ¶ *Itaque nolite iudicare ante tempus quoad usque veniat dominus qui et illuminabit abscondita tenebrarum et manifestabit consilia cordium et tunc laus erit unicuique a deo* (5) ¶ perfore deme ȝee not byfore þe tyme þat þe lord come to; þe whylke schal lyghte þe hydde thynges of derknesses; and schal make opyn þe counseylys of þe hertys; and þanne schal be reward or preysyng to ylke man of god . þat is to þe good doande and to þe weel thenkande (6) ¶ *Hec autem fratres transfigurauit in me et apollo propter nos ut in nobis discatis humilitatem ne supra quam scriptum vnus aduersus alterum infletur pro alio* (7) *quis enim te discernit* (6) ¶ þese thynges forsoþe breþere I transfigured in me and in apollo for ȝou þat is for ȝoure profit þat ȝee lerne in vs meknes<sup>4</sup> lest not one ageyns an oþer be blowen with pryde for an oþer doctour or techere ouer þat þat is wryten; (7) who perfore discryues þee; þat is fro þe compagne of þe loste ¶ *Quid autem habes quod tu non accepisti* ¶ What forsoþe has þou þat þou has not takyn ¶ *Si autem accepisti quid gloriaris quasi non acceperis* ¶ and if þou hast tane what Ioyes þou in

<sup>1</sup> Initial S- extends down three short lines, its ornamentation down eight more. In the right margin is c<sup>m</sup> 4<sup>m</sup> cap<sup>m</sup> 4<sup>m</sup>, surrounded by a red line.

<sup>2</sup> MS. *ministeriorum*, with -ni- cancelled.

<sup>3</sup> In the lower margin three words are scribbled illegibly.

<sup>4</sup> This word is written in the left margin, to be inserted after *vs*.

\* fol. 167, b, col. 1.

þiself or in þem as þou haddist not tan of god but of þiself or of  
 þem (8) ¶ *Iam saturati estis* (8) [¶] Now bee ʒee fyld ¶ *Sine  
 nobis regnatis et utinam regnetis ut et nos uobiscum regnemus  
 iam diuites facti estis*<sup>1</sup> ¶ Now be ʒee maad ryche; with outen  
 vs ʒee regnyn; not þat þe<sup>2</sup> *apostyl spekys here by a fygyre þat is  
 callyd yronya*; <sup>3</sup> and wolde god ʒee regnyd so þat we regne with  
 ʒou (9) ¶ *Puto enim quod deus nos apostolos nouissimos ostendit  
 tamquam morti destinatos; quia spectaculum facti sumus hinc  
 mundo et angelis et hominibus* (9) I trowe þefore þat God has  
 schewyd vs þe laste apostolys *lyke vnto þe laste halewys þat is  
 ennoc and Elye in tribulaciouns as ordeyned to þe dep* For we  
 ben maad þe spectacle to þe world and to aungelys and to men  
 (10) ¶ \* *Nos stulti propter christum; uos autem prudentes in  
 christo . nos infirmi . uos autem fortes . uos nobiles . nos autem  
 ignobiles* (10) ¶ and we ben foolys for crist . ʒee forsoþe wise in  
 crist; we seeke ʒee forsoþe stronge; ʒee noble we forsoþe  
 vnnoble (11) ¶ *vsque in hanc horam et esurimus et sitimus et  
 nudi sumus et colaphis celimur et instabiles sumus* (12) *et labora-*  
*mus operantes manibus nostris maledicimur et benedicimus*  
*persecucionem . patimur et sustinemus .* (13) *blasphemamur*  
*et obsecramus tamquam purgamenta huius mundi facti sumus*  
*omnium per ipsima usque adhuc* (11) ¶ and in to þis houre and  
 we hungryn and thurstyn and ben nakyd and ben betyn with  
 buffetys and we ben vnstable (12) and we wyrke with oure  
 handys; we ben waryed and we blessyn; we tholyn persecu-  
 cyoun; and we susteyne it; (13) we ben blasphemyd and we  
 prayen; as þe feyengys of þis world we ben made of alle thynges  
 parynge vn to now (14) ¶ *Non ut confundam vos hac scribo sed  
 ut filios meos carissimos hec moneo* (14) ¶ I write not þise thynges  
 þat I confunde ʒou; but as my derest chyldre I amoneste ʒou  
 (15) ¶ *Nam si decem milia pedagogorum habeatis in christo sed  
 non multos patres* (15) ¶ Forwhy þof ʒee hafe ten thowsand of  
 pedagogys in crist þat is *maysterys*; but not many faderys

<sup>1</sup> These four Latin words are written in the left margin, preceded by a paragraph-mark.

<sup>2</sup> The letter *a* is written here and cancelled.

<sup>3</sup> MS. *þronya*.

\* fol. 167, b, col. 2.

¶ *Nam in christo iesu per ewangelium ipse uos genui* ¶ Forwhy I gat ȝou in iesu crist; and pat by þe ewangelye (16) ¶ *Rogo ergo uos imitatores mei estote sicut et ego christi*; (16) ¶ I praye ȝow þe forþe breþere bee ȝee my folewerys; as I am of crist (17) ¶ *Ideo misi ad uos timotheum qui est filius meus karissimus et fidelis in domino; qui uos commonefaciat rias meas que sunt in christo iesu; sicut ubique in omni ecclesia doceo* (17) ¶ þe forþe I sende to ȝou tymothe þe whylke is my derrest chyld in þe feith and trewe in god þe whylke may redye my weyes; þat ar in iesu crist as oueral in ylke kyrke I teche (18) *Tamquam non venturus sim ad uos sic inflati sunt quidam* (18) ¶ For summe of ȝou pat is of þe *philosophrys* ben blowyn with erþely wysdam riȝt as I were not for to come to ȝou (19) ¶ *ueniam autem cito ad uos si deus uoluerit; et cognoscam non sermonem eorum qui inflati sunt sed uirtutem* (19) ¶ I schal come forsoþe to ȝou if god wyle; \* and I schal knowe not þe woord of þem<sup>1</sup>; but þe vertue (20) ¶ *Non enim est in sermone regnum dei sed in uirtute* (20) ¶ For þe kyngdam of god is not in woord; but in vertue (21) ¶ *Quid uultis* (21) ¶ But what wille ȝee ¶ *In uirga ueniam ad uos an in caritate, et in spiritu mansuetudinis* ¶ wheþer schal I come to ȝou in ȝerde of correceȝoun or in charytee and spryte of mylde- nesse.<sup>2</sup>

*O*mnino<sup>3</sup> *auditur inter uos fornicacio et talis fornicacio qualis nec inter gentes; ita ut uxorem patris sui aliquis habeat*; (1) ¶ It is herd vttyrly a fornycaȝoun among ȝou<sup>4</sup> and sich fornycaȝoun<sup>5</sup> þe whylke is not among þe fole; so þat one has þe wyf of hys fadyr (2) ¶ *Et uos inflati estis et non magis luctum habuistis ut tollatur de medio uestrum qui hoc opus fecit* (2) ¶ and ȝee ben blowyn . with þe wynd of pride and nomore sorewe ȝee haue had for hys synnes þat he be don away fro þe myddes of

<sup>1</sup> Translation of *qui inflati sunt* is omitted.

<sup>2</sup> *cap<sup>m</sup> 7<sup>m</sup>* at the end of the line, and also in the margin surrounded by a line.

<sup>3</sup> Initial *O*- extends down three lines.

<sup>4</sup> *and sich* added in the right margin, between the columns.

<sup>5</sup> *fornycacyoun* in the left margin.

\* fol. 168, a, col. 1.

3ou þat has don þat deede (3) ¶ *Ego quidem absens corpore . presens autem spiritu iam iudicaui ut presens eum qui sic operatus est* (4) in nomine domini nostri iesu christi congregatis uobis et meo spiritu cum uirtute domini iesu (5) tradere huiusmodi hominem sathane in interitum carnis ut spiritus saluus sit in die domini nostri iesu christi (3) ¶ þefore absent þe body present forsoþe with spyryte; now hafe demyd hym; þe whylke has so wrouȝt as present (4) in þe name of oure lord iesu crist; ȝee gederyd togydere in my spyryte with þe vertue of oure lord iesu . (5) for to takyn hym to sathan in to þe peyne of þe flesh; so þat þe spyryt be safe in þe day of þe comyng of oure lord iesu crist (6) ¶ *Non bona et gloracio uestra* (6) ¶ þerfor ȝoure ioynge<sup>1</sup> is not good; with þe whylke ȝee booste ȝou to ben riȝtwys ¶ *Nescitis quia modicum fermentum totam massam corrumpit* ¶ Wite ȝee not þat a lityl soure dowgh corrupys al þe substaunce (7) ¶ *Expurgate igitur vetus fermentum ut sitis noua conspacio sicut estis azimi* (7) ¶ Pourge ȝee þe oold sour dough<sup>2</sup>; þat ȝee been a newe sprenklyng as ȝee ben therfe ¶ *Etenim pascha nostrum immolatus est christus* ¶ Forwhy crist is offryd oure pask (8) ¶ *Itaque epulemur non in fermento ueteri neque in fermento malicie et nequicie*; sed in azimis sinceritatis et ueritatis (8) ¶ þefore ete we not in þe oolde sour dowgh<sup>2</sup> nor in þe sour dowgh<sup>2</sup> of malice and of wyckydnesse; but in þe therfnesse of soþnes \*and of clernesse (9) ¶ *Scripti uobis in epistula ne commisceamini fornicarijs* (10) non etique fornicarijs huius mundi aut auaris aut rapacibus aut ydolis seruientibus (9) ¶ I wrot to ȝou in my pystle þat ȝee be not mengyd with fornycatours; (10) and not forsoþe to fornycatours of þis worlde; or to þe auerouse men . or to þe raueynores . or to þe seruande to ydolyς ¶ *Alioquin debueratis de hoc mundo exisse* ¶ Or ellys ȝee schulde hafe gon<sup>3</sup> oute of þis world (11) ¶ *Nunc autem scripsi uobis non commisceri* (11) ¶ Now þefore I wrot to ȝow not to be mengyd ¶ *Si his*

<sup>1</sup> In the text is written *riȝtwysnesse* on crasure and cancelled, and *ioynge* is written in the left margin.

<sup>2</sup> MS. *sourdough*, *sourdough*.

<sup>3</sup> In the right margin is written: *For rapier*.

\* fol. 168, a, col. 2.

*qui frater nominatur inter uos . est fornicator aut auarus aut ydolis seruiens aut maledicus . aut ebriosus aut rapax*<sup>1</sup> *cum euismodi nec cibum sumere ¶ if he þat is a broþer be namyd among ʒou a fornicatour or auerouse or seruande to ydolys or waryere or Raueynour or drunkelew . with suyche maner I bydde not to take mete (12) ¶ Quid enim michi est de hijs qui foris sunt iudicare (12) ¶ perfore what is to me of þem þat ben with outen for to deme ¶ Nonne de hijs qui intus sunt uos iudicatis ¶ Wheper ʒee deme not of þe thynges þe whylke ben with inne ʒou (13) ¶ Nam eos qui foris sunt deus iudicabit (13) ¶ Forwhy poo þat ben wyth outen god schal deme ¶ Auferte malum a uobisipsis ¶ perfore do ʒee away þe euylle men of ʒouselfe.*

*Audet*<sup>2</sup> *aliquis uestrum habens negocium aduersus alterum iudicari apud iniquos et non apud sanctos ¶ (1) Dar any of ʒow hafande an erande ageyns an oper he demyd at þe wyckyde and not at þe seyntyngs (2) ¶ An nescitis quoniam sancti de hoc mundo iudicabunt (2) ¶ Or wheper ʒee wyte not þat þe holy men ; of þis worlde schal deme ¶ Et si in uobis iudicabitur mundus indigni estis qui de minimis iudicetis ¶ and if þe world schal ben demyd in ʒou ; þat is by ʒou ʒee ben vnworpi to deme of þise litle (3) ¶ Nescitis quoniam angelos iudicabimus (3) ¶ Wite*<sup>3</sup> *ʒee not þat we schal deme aungelis of god ¶ Quanto magis secularia ¶ In how myche rapere þe worldly thynges (4) ¶ Secularia igitur iudicia si habueritis contemptibiles qui sunt in ecclesia illos constituite ad iudicandum (4) ¶ perfore if ʒee hafe wordly domys ; poo þat ben contemptible \* in þe kyrke þat is vndyscrete and boystous ; sette ʒee þem to deme (5) ¶ Ad verecundiam uestram dico (5) ¶ To ʒoure schame I seye or to ʒoure reuerence ¶ Sic non est inter nos sapiens quisquam qui possit iudicare inter fratrem suum ¶ Is þer not any so wys amongys ʒou þat myghte deme betwen þe broþer and his broþer (6) ¶ Sed frater cum fratre*

<sup>1</sup> A hand drawn in the right margin points to this word.

<sup>2</sup> Initial A- extends down three short lines, the ornamentation down nine more. In the margin c<sup>m</sup> 6<sup>m</sup> cap 6<sup>m</sup>, surrounded by a fine red line.

<sup>3</sup> A hand drawn in the right margin points to this word, and a fine line is drawn down three lines below.

\* fol. 168, b, col. 1.

*iudicio contendit et hoc apud infideles* (6) ¶ But þe broþer with þe broþer thurgh dome stryues; but þat is among þe vntrewe (7) ¶ *Iam quidem omnino delictum est in uobis quod iudicia dei habetis inter uos* (7) ¶ Now þefore on alle wyse it is trespas; þat ȝee haue domys among ȝow ¶ *Quare non magis iniuriam accipis* ¶ why not rather take ȝee open wrong ¶ *Quare non magis fraudem patimini* ¶ Why not raþer suffre ȝee priue fraude (8) ¶ *Sed uos iniuriam facitis et fraudatis et hoc in fratribus* (8) ¶ But ȝee don iniurye and ȝee don fraude . and þat in breþeren (9) ¶ *An nescitis quia iniqui regnum dei non possidebunt* (9) ¶ Or ȝee wite not þat wyckȝde men schal not haue þe kyngdam of god ¶ *Nolite errare* ¶ Erre ȝee nouȝt as trisande of mercy ¶ *Neque fornicarij neque ydolis seruientes neque adulteri neque molles . neque masculorum concubitores* (10) *neque fures . neque auari . neque ebriosi . neque maledici . neque rapaces regnum dei*<sup>1</sup> *possidebunt* ¶ For neyþer fornicatourys nor seruande to ydolis nor auoutrers nor molles . *molles ar seȝd* þoo þat dyshoneeste þe ryȝor or þe strengþe of þe kynde of þe body eneruyd nor delares with malys (10) nor theuys nor auoutryous men nor dronkyn men<sup>2</sup> nor raueynours schal haue þe kyngdam of god (11) ¶ *Et hec quidem fuistis sed abluti estis sed sanctificati estis sed iustificati estis in nomine domini nostri iesu christi et in spiritu dei nostri* (11) ¶ and þise thynges ȝee were . but ȝee ben waschyn . but ȝee ben halewyd but ȝee ben Iustifyed . in þe name of oure lord iesu criste . and in þe spyrite of oure god (12) ¶ *Omnia michi licent sed non omnia expediunt* (12) ¶ Alle thynges ben lefful to me; but not alle thynges speden to me ¶ *Omnia michi licent; sed ego sub nullius potestate redigar* ¶ Alle thynges ben lefful to me; but neþeles I am put vndyr no mannys power (13) ¶ *Esca uentri et uenter escis*<sup>3</sup> *Deus autem hunc et hanc destruet* (13) ¶ þe mete to þe bely . is owȝd and þe wombe \* to þe metys is owȝd god forsoþe and þis and þat schal destrye; *when þis corruptible schal cloþe incorrupteyoun* ¶ *Corpus autem non fornicacionis set domino; et dominus corpori*

<sup>1</sup> A hand in the left margin points to this word.

<sup>2</sup> *neque maledici* omitted in the translation.

<sup>3</sup> A paragraph-mark is wrongly inserted here.

\* fol. 168, b, col. 2.

¶ pe body forsope not to fornycaeyoun *is owyð* but to pe lord .  
*and* pe lord to pe body *is owyð* pat he gloryfye pat (14) ¶ *Deus*  
*uero et dominum suscitauit; et nos suscitabit per uirtutem suam*  
 (14) ¶ God forsope reysede pe lord iesum *and* vs he schal reyse  
 purgh hys vertue (15) ¶ *Nescitis quoniam corpora uestra membra*  
*sunt christi* (15) ¶ For wite see not pat ȝoure bodyes ben pe  
 membrys of crist ¶ *Tollens ergo membra christi faciam membra*  
*meretricis* ¶ perfore I doande away pe membrys of crist; schal  
 I make pe membris of an hore ¶ *Absit* ¶ God schylde (16) ¶ *An*  
*nescitis quoniam qui adheret meretrici unum corpus efficitur*  
 (16) ¶ Or wite see not pat he pat cleues to an hore he is maad one  
 body with hyre *As in genesi it is write* ¶ *Erunt enim inquit duo*  
*in carne una* ¶ pere schal ben he seys two in one flesch (17) ¶ *Qui*  
*autem adheret deo unus spiritus est* (17) ¶ He forsope pat cleues  
 to god *alle wey doande* pe wille of oure lord he is one spyryte pat *is*  
*with pe spyryt of oure lord with whom is one spyryte* (18) ¶ *Fugite*  
*fornicacionem* (18) ¶ Flee see perfore fornicacyoun ¶ *Omne*  
*peccatum quodcumque fecerit homo extra corpus est* ¶ For ylke  
 synne what so euere man has don *out takyn fornycaeyoun* with oute  
 pe body it is: *ffor why opere synnes onely defoulyn pe soule*  
 ¶ *Qui autem fornicatur in corpus suum peccat* ¶ Who so forsope  
 doys fornycaeyoun in his body he synnes (19) ¶ *An nescitis*  
*quoniam membra uestra templum sunt spiritus sancti qui in*  
*nobis est quem habetis a deo et non estis uestri* (19) ¶ Or wite<sup>1</sup>  
 see not pat ȝoure membrys is pe temple of pe holy gost pe  
 whylke is in ȝou . whom see han of god . *and* see be not of ȝourys  
 pat *is of ȝoure power . but of god* pe whylke boughte ȝou fro pe  
 deuylle (20) ¶ *Empli enim estis precio magno glorificate et portate*  
*deum in corpore uestro* (20) ¶ perfore see ben bought with a  
 greet prys: perfore gloryfye see *and* bere see god in ȝoure body.

<sup>2</sup> **D**E quibus autem scripsistis michi; bonum est homini mulierem  
 non tangere: (2) propter fornicacionem autem unusquisque  
 suum habeat \* uxorem: et unaqueque suum circum habeat

<sup>1</sup> MS. wite wite.

<sup>2</sup> Initial D- extends down three lines and into the lower margin: the ornamentation up five more lines, and down into the lower margin. In the right margin is written *ca<sup>m</sup> 7<sup>m</sup> c<sup>m</sup> 7<sup>m</sup>*, surrounded by a line.

\* fol. 169, a, col. 1.

(1) ¶ Of þoo thynges of þe whylke ȝee writen to me þat is of weddynges to be halewyd or not good it is to a man not to touche þe womman; (2) for fornycacyoun<sup>1</sup> forsoþe is to be floghyn ylke man hafe his wyfe . not an oper nor concubyne and ylke womman hafe sche hyr husbande þat is laghfulle; þis seys þe apostyl aftyr *Indulgence not after byddying* (3) ¶ *Vxori uir debitum reddit similiter autem et uxor uiro* (3) ¶ To þe wyfe þe husbonde ȝeelde he þe dette; Also forsoþe þe wyf to þe husbonde (4) ¶ *mulier autem potestatem sui corporis non habet sed uir* (4) ¶ þe womman of hyr body has no power but þe man ¶ *Similiter autem et uir sui corporis non habet potestatem sed mulier* ¶ Also forsoþe and þe man has no power of hys body but þe womman (5) ¶ *Nolite fraudare inuicem nisi forte<sup>2</sup> ex consensu ad tempus ut uacelis oracioni et iterum reuertimini in idipsum ne temptet uos Sathanas propter incontinenciam uestram* (5) ¶ defraude ȝee not eyþer oper . þat is to wythdrawe þe dette þat myghte ben cause of adulterye; but if it be of assent to a tyme<sup>3</sup> þat ȝee gyfe entente to prayere more speedfully; and eft turne ȝee ageyn in to þe same . lest sathanas tempte ȝou for ȝoure incontynence (6) ¶ *Hoc autem dico secundum indulgenciam . non secundum imperium* (6) ¶ þis I sey to ȝou aftyr indulgence not aftyr þe byddying (7) ¶ *Volo autem omnes homines esse sicut meipsum; sed unusquisque proprium donum habet ex deo . alius quidem sic alius uero sic* (7) ¶ I wyle forsoþe alle men to be as I myself; þat is chaste . but ylke man has his propre gifte of god . one þefore so . an oper forsoþe so (8) ¶ *Dico autem non nuptis et uiduis . bonum est illis si sic permaneant sicut ego* (8) ¶ I sey forsoþe to þe not weddyd and wydowse; good it is to þem if þei so dwellyn chaaste as I (9) ¶ *Quod si non se continent nubant* (9) ¶ If þey conteyne þem not wedde þey laghfully ¶ *Melius est enim nubere quam uri* ¶ For it is better to wedde þen to brenne in leccherge (10) ¶ *Hij autem qui matrimonio iuncti sunt precipio non ego sed dominus uxorem a viro non discedere* (10) ¶ To þem forsoþe þat ben

<sup>1</sup> MS. *fornynycacyoun*.

<sup>2</sup> A defect in the parchment begins after *forte* and extends downwards, nearly perpendicularly, for seven lines, causing a space to be left after the first word in each line.

<sup>3</sup> The words *to a tyme* are inserted in the margin, with caret after *assent*.

Ioyned in matrymoyne I bydde not; but oure lord . þe wyfe  
fro þe husbonde not departe \**but in cause of fornycacyoun*  
(11) ¶ *Quod si discesserit manere innuplam aut uiro suo recon-*  
*siliari* (11) ¶ þat if sche departe to dwellyn vnweddyd; or to  
hyr husbonde to be reconsylyd ¶ *Et uir uxorem non dimittat*  
¶ and þe man leue he not þe wyf (12) ¶ *Nam ceteris ego dico*  
*non dominus* (12) ¶ Now to opere I seye not oure lord *with his*  
*propre moup* ¶ *Si quis frater uxorem habet infidelem et hec*  
*consentit habitare cum illo non dimittat illam* ¶ If any broþer  
þat is if any trewe man hafe a wif vneale and sche assentys to  
dwelle with hym leue he not hyr (13) ¶ *Et si qua mulier habet*  
*uirum infidelem et hic consentit habitare cum illa non dimittat*  
*uirum* (13) ¶ and if any womman þat is to sey trewe hafe an vneal  
man . and he assentys to dwelle with hyr leue not sche þe man  
(14) ¶ *Sanctificatus est enim uir infidelis per mulierem fidelem;*  
*et sanctificata est mulier infidelis per uirum fidelem* (14) ¶ For  
an vnele man is halewyd by a lele womman; and an vnele  
womman is halewid by a lele man ¶ *Alioquin filij uestri immundi*  
*essent; nunc autem sancti sunt* ¶ Orellys 5ourechildre were vnclene;  
now forsope þei be holy (15) ¶ *Quod si infidelis discedit; discedat*  
(15) ¶ If it so be þat þe vnele man or woman departys thurgh  
hate of þe feith departe he or sche ¶ *Non est enim seruituti sub-*  
*iectus frater aut soror in eiusmodi* ¶ forwhy þe broþer or þe  
syster is not subiect to seruage in suche maner . þat is a trewe  
man is not constregned to folewe þe vntrewe; departande away  
purgh hate of þe feith ¶ *In pace autem uocauit nos deus* ¶ In pees  
forsope god has callyd vs (16) ¶ *Vnde enim scis mulier si uirum*  
*saluum facies; aut unde scis uir si mulierem saluam facies*  
(16) ¶ For whepyn woost þou womman if þou schalt safe þe  
man; or wheþen wost þou man if þou schalt safe þe womman  
(17) ¶ *Nisi unicuique sicut diuisit deus et unumquemque sicut*  
*uocauit deus . ita ambulet . et sicut in omnibus ecclesijs doceo*  
(17) ¶ But as god has deuysed to ylke one . and so as god has  
callyd ylke one; so go he in þat state . and þat as I teche in  
alle kyrkes (18) ¶ *Circumcisis aliquis uocatus est non adducat*

*prepucium* (18) ¶ If any be callyd cyrcumcseyse lede he not to þe prepucye . *þe rytes of þe gentyles* ¶ *In prepucio autem aliquis uocatus est non circumcidatur* ¶ If any be callyd in to prepucye be he not circumcyded; *pat is be he not constreyned* . \* to þe *Ierys vse* (19) ¶ *Circumcisio nichil est; et prepucium nichil est; sed observacio mandatorum dei* (19) ¶ Forwhy<sup>1</sup> circuncysyoun is nouȝt and prepucye is noght . *forwhy to þe hele noþer it profites noþer it harmys* but þe kepyng of goddys byddyngys (20) ¶ *Vnusquisque in ea uocatione qua uocatus est in ea permaneat* (20) ¶ But ylke man in þat callyng þat he is kallyd; in þat dwelle he (21) ¶ *vocatus es seruus non sit tibi cure; sed et si potes liber fieri magis utere* (21) ¶ þou art callyd a seruauunt; be it no charge to þee; but if þou may be maad free raper vse seruage (22) ¶ *Qui enim in domino uocatus est seruus libertus est domini* (22) ¶ Forwhy he þat is callyd in oure lord seruauunt; he is þe made free of oure lord ¶ *Similiter qui liber uocatus est seruus est christi* ¶ Also he þat is callyd free; he is þe seruauunt of crist (23) ¶ *precio empti estis; nolite fieri serui hominum* (23) ¶ þurgh prys ȝee ben boght; be ȝee not made þe seruauuntys of men (24) ¶ *Vnusquisque in quo uocatus est frater . in hoc permaneat apud deum* (24) ¶ Ylke broþer in þat state þat he is callyd . in þat dwelle he byfor god (25) ¶ *De uirginibus autem preceptum domini non habeo: consilium autem do tanquam misericordiam consecutus a domino ut sim fidelis* (25) ¶ Of þe vyrgynes forsoþe I hafe no precept of oure lord; þe counseyl forsoþe I gyfe as I folewyde mercy of oure lord þat I be trewe (26) ¶ *Existimo ergo hoc bonum esse propter instantem necessitatem quoniam bonum est homini sic esse* (26) ¶ þefore I trowe þat to be good for þe nede instandyng ¶ *þe nede þe apostyl callys þe penurye of þe world; þe whylke þe spousys ofte tyme suffryn* For it is gode a man to be so; *pat is to sey in virgynyte* (27) ¶ *Alligatus es uxori noli querere solutionem; solutus es ab uxore noli querere uxorem* (27) ¶ neþeles if þou art bowndyn to a wif; seeke þou not vndoing; if þou art vnbounde fro þe wyf; seeke þou not a wyfe (28) ¶ *Si autem*

<sup>1</sup> A hand drawn in the left margin points to this line.

\* fol. 169, b, col. 1.

*acceperis uxorem non peccasti* (28) ¶ If þou hast tan a wyfe: þou has not synned ¶ *Et si nupserit virgo*<sup>1</sup> *non peccauit* ¶ and if a mayden hafe weddyd; he has not synned ¶ *Tribulacionem tamen carnis habebunt huiusmodi* ¶ Nepeles trybulacyoun of flesch suyche maner men or wymen schal hafe ¶ *Ego autem uobis parco* ¶ Forsope I spare ȝow (29) ¶ *Hoc itaque dico fratres; tempus breue est; Reliquum est ut qui habent uxores \* tamquam non habentes sint.* (30) *et qui flent tamquam non flentes sint. et qui gaudent tamquam non gaudentes. et qui emunt tamquam non possidentes.* (31) *et qui rtantur hoc mundo tamquam non rtantur* (29) þis counseyl perfore I sey to ȝou breþere þat þe tyme is schort. in þe whylke not with fleschly generacyoun. but with spyritualle regeneracyoun; þe puple of god is to be gaderyd; and for þat þe tyme is schort þe toper is þat is; þis is good to be done perfore it is left. þat þei þat han wifes be þey as þoo not hafande. þat is studygande to þe seruyse of god and not to þe werkys of þe flesch; (30) and þei þat gretyn as þe not gretande; and þey þat ioyen as þe not ioyande; and þei þat byen as þe not hafande; (31) and þei þat vsen þis world as þei þat vsyd it not ¶ *Preterit enim figura huius mundi* ¶ Forwhy þe fygure of þis world þat is þe<sup>2</sup> faynesse not þe substaince passes þat is every day waxis oolde (32) ¶ *Volo autem ros sine solitudine esse* (32) ¶ I wile forsope ȝou to be withoute bysynesse ¶ *Qui sine uxore est sollicitus est que dei sunt quomodo placeat deo* ¶ he þat is withouten wyfe he is bysy of þoo thynggys þat ben of oure lord. how þat he plesse hym (33) ¶ *Qui autem cum uxore est sollicitus est que huius mundi sunt quomodo placeat uxori et diuinus est* (33) ¶ He forsope þat is with þe wyfe he is bysy aboute þoo thynges þat ben of þe world how þat he plesse hys wife; and he is deuysed; not purgh kynde but purgh werk (34) ¶ *Et*<sup>3</sup> *mulier innupta et uirgo cogitat que domini sunt ut sit sancta corpore et spiritu* (34) ¶ and þe womman vnweddyd and mayden thenkys þo þinges þat ben of god þat

<sup>1</sup> MS. *virgo virgo*.

<sup>2</sup> The same defect in the parchment that is visible on the recto of this folio 169 causes a space to be left for it in this and the seven lines below it.

<sup>3</sup> Opposite this line and the two lines below a woman's head, with a halo of dots, is drawn in the right margin.

\* fol. 169, b, col. 2.

sche be holy þe body and þe spyryt ¶ *Que autem nupta est cogitat que sunt mundi quomodo placeat viro* ¶ She forsoþe þat is weddid thenkes þoo thynges þat ben of þe world how þat sche plese hyr husband (35) ¶ *Porro hoc ad utilitatem uestram dico non ut laqueum vobis iniciam . sed ad id quod honestum est et quod facultatem prebeat sine impedimento domino obseruandi* (35) ¶ Certys to ȝoure profyt I seye þis thyng not þat I caste in ȝou a snare; but to þat þat is honeste see byholdande . and þat þat gyfes wille or lyghtschype to serfe god with outen impedymment (36) ¶ *Si \* quis autem turpem se uideri existimat super virgine sua quod sit super adulta; et ita oportet fieri; quod vult faciat non peccat si nubat* (36) ¶ Whoso forsoþe trowys hym to be seyn foul of his mayden . for þat sche is ouer þat age þat is ouer puberte and so byhones to be þat is to be weddyd do sche what sche wyle she synned not þof she wedde (37) ¶ *Nam qui statuit in corde suo firmus non habens necessitatem . potestatem autem habens sue voluntatis . et hoc iudicauit in corde suo seruare uirginem suam . bene facit* (37) ¶ he þat has ordeyned þefore in hys herte stable for to kepe his virgynyte not hafande nede . power forsoþe hafande of his wille . and demys þat in his herte; he dose weel (38) ¶ *Igitur et qui matrimonio uirginem suam iungit; bene facit* (38) ¶ þefore he þat ioynes hys mayden to matrimoyne he dose weel ¶ *Et qui non iungit melius facit* ¶ and he þat ioynes not dose better (39) ¶ *Mulier alligata est legi quanto tempore vir eius uiuit; quod si dormierit uir eius liberata est* (39) ¶ þe woman is bounde to þe lagh al þe tyme hyr husbande lyues; if hyr husbande be dead sche is delyueryd ¶ *Cui uult nubat; tantum in domino* ¶ to whom sche wyle wedde sche in oure lord (40) ¶ *Beatior autem erit si sic permanserit secundum meum consilium . puto autem quod ego spiritum dei habeam* (40) ¶ More blessid forsoþe schulde sche be if sche dwellyde aftyr my conseyle; I trowe forsoþe þat I hafe goddys spyrite.<sup>1</sup>

<sup>1</sup> After a gap, at the end of the line, is written *cap s<sup>m</sup>*.

\* fol. 170, a, col. 1.

<sup>1</sup> *D*<sup>E</sup> *hijs autem que ydolis sacrificantur; scimus quia omnes scienciam dei habemus* (1) ¶ Of þise thynges forsope þe whylke bene sacryfysed to ydolys . *is it leefful to ete or not* : We witen þat we alle han þe wysdam of god in *fourmyng* and *creaturys* ¶ *Sciencia* <sup>2</sup> *autem inflat; caritas vero edificat* ¶ Wisdam if it be at one; blowys in to pryde charitee forsope edifyes þe *whylke is not blowyn but edifyes þe vstedefaste*; (2) ¶ *Si quis autem se existimat scire aliquid non dum cognouit quemadmodum oporteat eum scire* (2) ¶ Who so forsope trowys hym any thyng to knowe; not ȝit knowys he how on what maner it behouyd hym to knowe (3) ¶ *Si quis autem diligit deum hic cognitus est ab eo* (3) ¶ Whoso forsope louys god he is knowyn of hym (4) ¶ *De escis autem que ydolis immolantur scimus quia nichil est idolum in mundo; et quod nullus deus \* nisi vnus*; (5) *nam etsi sunt qui dicantur dii siue in celo in terra; siquidem sunt dii multi et domini multi* (6) *nobis tamen vnus deus; pater ex quo omnia et nos in illo et vnus dominus iesus christus per quem omnia et nos per ipsum* . (7) *sed non in omnibus est sciencia* (4) ¶ Of þe metys forsope þat ben offryd to ydolys; we wyten þat <sup>3</sup> noȝht is an ydole in þe world þat *is among þe creaturys of þe world* . and *we knowyn þat þer is no god but one*; (5) Forwhy if þer ben *any* þe whylke ben seyð goddys opper in heuen or in erþe . as þer ben many goddys and many lordys . in *partycypacyoun* of þe godhed; (6) to vs nepelesse is þer but one god fadyr of whom alle thynges *we belefen to ben* and we in hym þat *is in þe grace of hym*; and Iesu criste one god is *to vs* by whom alle thyngys *ar fourmed* and we by hym þat *is by crist we are in god*; (7) but not in alle is þis kummyng þat *is not alle knowyn þe mysterye or þe prygnte of god* ¶ *Quidam autem infirma consciencia usque nunc idoli quasi idolaticeum manducant; et consciencia ipsorum cum sil infirma polluitur* ¶ Summe forsope with sik <sup>4</sup> konsyence of ydole; til now han etyn of þe offryd to þe ydole . and þeire

<sup>1</sup> Initial *D*- extends down three lines.

<sup>2</sup> A hand points to this line, and *a* is scribbled in the left margin.

<sup>3</sup> A hand drawn in the left margin points down to this word.

<sup>4</sup> *Sik* added in the right margin, and *þe* cancelled before *konsyence*.

\* fol. 170, a, col. 2.

conscience syþen it is syke it is pollute (8) ¶ *Esca autem nos non commendat deo* (8) ¶ þe mete forsoþe not commendys vs to god ¶ *Neque enim si non manducauerimus deficiemus; neque si manducauerimus abundabimus* ¶ For þof we hadde not eten we schulde not faylen; nor þof we hadde etyn we schulden abounde (9) ¶ *Videte autem ne forte hec licencia uestra offendiculum fiat infirmis* (9) ¶ Besee ȝee ȝow forsoþe . last by hap þat ȝoure lycence be maad slaundre to þe syke (10) ¶ *Si enim quis uiderit eum qui habet scienciam in ydolo recubentem . nonne consciencia eius cum sit infirma edificabitur ad manducandum idolotica .* (11) *et peribit infirmus in tua sciencia frater propter quem christus mortuus est* (10) ¶ For if any syke has seen hym þat has konnyng syttande in þe ydole þat is in presence of þe ydole wheþer þe conscience of hym siþen it is syke by it selfe schal be edifyed by þe to eten þe offryde thyng to þe ydole; (11) and so þi syke broþer schal persche in þi conscience for whom crist is dead (12) ¶ *Sic autem peccantes in fratres et percucientes conscienciam eorum infirmam in christum peccatis* (12) ¶ So forsoþe ȝee symmande in ȝoure breþeren and smytande þeire conscience ȝee synnen in crist (13) ¶ *Quapropter esca scandalizat fratrem meum non manducabo carnem in eternum*<sup>1</sup>; *ne fratrem meum scandalisem* (13) ¶ Wherfor absteyne ȝou for if mete slaundre my \* broþer: I schal not ete . not onely thynges offryd to maumetyls . but also alle flesch withouten ende; leste I slaundre my broþer.

<sup>2</sup> *Non sum liber* (1) ¶ Am I not free to take: ȝis forwhy it is leefful to me þat is leefful to opere apostolys; þat is to sey lyf of þe ewangelye ¶ *Non sum apostolus* ¶ Am not I apostyl ¶ *nonne christum dominum nostrum iesum vidi* ¶ Wheþer I see not iesu crist oure lord ¶ *Nonne opus meum vos estis in domino*; (2) *et si alijs non sum apostolus . sed tamen vobis sum* (2) ¶ Wheþer ȝee ben not my werk in god; ȝee of corynthy . and þof I am not

<sup>1</sup> MS. *in eternum*.

<sup>2</sup> Initial N- extends down three lines, and a hand in the left margin points to it; there is no chapter-number.

\* fol. 170, b, col. 1.

to opere apostolys; but nepelees to 3ou I am ¶ *Nam signaculum apostolatus mei vos estis in domino* ¶ For why þe tokne of myn apostylhede 3ee ben in god (3) ¶ *Mea defensio ad eos qui me interrogant hec est* (3) ¶ My defeneyoun of þem þat asken me is þis (4) ¶ *Numquid non habemus potestatem manducandi et bibendi* (4) ¶ Wheper we hafe not power of etyng and drynkyng 3oure thyngys þat is of lyfying of 3oure goodys . as þof he seyde 3is we hafe (5) ¶ *Numquid non habemus potestatem sororem mulierem circumducendi sicut et ceteri apostoli et fratres domini et cephas* (5) ¶ And wheper we hafen no power to lede aboute with vs a womman syster as opere apostolys and þe brepere of oure lord and petyr (6) ¶ *Aut solus ego et barnabas non habemus potestatem hoc operandi* (6) ¶ Or onely I and barnabas hafe we not power þis for to wyrke (7) ¶ *Quis militat suis stipendijs vnquam* (7) ¶ Who euer knyghthodyde with his owyn hyre ¶ *Quis plantat vineam et de fructu eius non edit; quis pascit gregem et de lacte gregis non manducat* ¶ Who plantyth a vyne; and of þe fruyt of it etyth not; who fedys þe floe and of þe mylk of it etys not; (8) ¶ *Numquid secundum hominem hec dico* (8) ¶ Wheper aftyr þe man I sey pese thynges þat is with manys licnesse profe I pese þynges ¶ *An et lex hec non dicit* ¶ Or þat þe lawe sey not þat (9) ¶ *Scriptum est enim in lege moysi* (9) ¶ It is wryten in þe lawe of moyses ¶ *Non alligabis os boui trituranti* ¶ þou schalt not bynde to þe mouth of þe oxe plowande; þat is þou schalt not forbede þe prechour to lyfe of þe ewangelye þat is of þe prechyng ¶ *Numquid de bobus cura est deo* (10) an propter nos rtique hec dicit ¶ Wheper of oxen it be charge to god; (10) or for vs he seys þat ¶ *Nam propter nos rtique scripta sunt quoniam debet in spe qui arat arare et qui triturat in spe fructus percipiendi* ¶ But for \* vs þey ar wryten . þat he þat eryes schal erye in hope; and he þat thresschis in hope of takyng of þe fruyte (11) ¶ *Si nos vobis spiritualia seminauimus magnum est si carnalia uestra metamus* (11) If we sowen gostly þyngys to 3ou . is it gret if we schere 3oure fleschly þyngys; þat is temporal þynges þe whiche ben grauntyd to þe lyf and to þe nede of þe flesch

(12) ¶ *Si alij potestatis uestre participes sint quare non potius nos*  
 (12) ¶ *and if opere be parceners of 5oure power why not rapere*  
 we ¶ *Si tum non vsi sumus hac potestate sed omnia sustinemus*  
*ne quod offendiculum demus ewangelio christi* ¶ But we vsen not  
 pis power; but alle pynges we susteyne . lest we gife any sclaunder  
 to pe ewangelye of god (13) ¶ *Nescitis quoniam qui in sacrario*  
*operantur . que de sacrario sunt edunt et qui altari deseruiunt cum*  
*altari participantur* (13) ¶ Wite 5ee not pat pei pat wyrken in  
 pe temple<sup>1</sup> *as werkmen* poo thyngys that ben of pe temple pey  
 etyn; *and* pei pat serfen to pe auteer *as preestys* pei hafe per  
 part of pe auter (14) ¶ *Ita et deus ordinauit ijs qui ewangelium*  
*anunciant de ewangelio uiuere* (14) ¶ So *and* oure lord iesu crist  
 has ordeyned to pem pat prechyn pe ewangelye of pe ewangelye  
 for to lyfen (15) ¶ *Ego autem nullo horum rsus sum* (15) ¶ I  
 forsope none of pise vse ¶ *Non scripsi autem hec ut ita fiant in*  
*me* ¶ I wroot not pise thynges so pat pei be<sup>1</sup> don in me ¶ *bonum*  
*est autem michi magis mori quam ut gloriam meam quis euacuet*  
 ¶ For it is good to me raper to dye: pen pat any man voyde  
 my ioye . pe *whylike were royded*; *if I ewangelizede* pat I schulde  
 take (16) ¶ *Nam si ewangelizanero non est gloria mea* (16) ¶ Forwhy  
 if I ewangelize pat I may come to poo thynges<sup>2</sup> pe ende of pe  
 ewangelye in mete and drynk and clop per is no ioye to me *anentys*  
*god* ¶ *Necessitas michi incumbit* ¶ perfore nede fallys to me  
 ¶ *Te enim michi est si non ewangelizanero* ¶ Woo forsope to me  
 if I preche not pe ewangelye (17) ¶ *Si enim volens hoc ago*  
*mercedem habeo; si autem in uitus<sup>3</sup> . dispensacio michi credita*  
*est* (17) ¶ Forsope if I willande do pat; I hafe mede; if I  
 do ageyn my wille; pe dispensacyoun is be tan to me *only*  
 (18) *Quid est ergo mercedes mea ut ewangelium predicans sine*  
*sumptu ponam ewangelium ut non abutar potestate mea in*  
*ewangelio* (18) ¶ perfore what is myn mede pat I prechaude  
 pe ewangelye with outen kost; sette pe ewangelye . pat I disuse  
 not my power in pe ewangelye (19) ¶ *nam cum liber essem ex*  
*omnibus omnium me seruum feci ut plures lucrifacerem .* (20) *et*

<sup>1</sup> A hand drawn in the right margin in black points to this word.

<sup>2</sup> A space is left after *thynges* for about nine letters.

<sup>3</sup> MS. *inuitus*.

*factus sum iudeis tamquam iudeus ut iudeos lucrarer* (19) ¶ Forwhy  
 \* when I was free of alle thynges; I made me seruauit of alle;  
 pat I schulde wyne moo; (20) *and I am maad to þe Jewys as  
 a Jew; pat I schulde wyne þe iewis* ¶ *Hij qui sub lege sunt  
 quasi sub lege essem cum ipse non essem sub lege ut eos qui sub  
 lege erant lucriferem*<sup>1</sup> ¶ To þem pat ben vndyr þe lawe<sup>2</sup>;  
 pat is to seye to þe Samaritanys þe whilke reseceyfe onely þe fyue  
 bokys of Moyses; I was maad as I were vndyr þe lawe . when I  
 was not vndyr þe lawe pat is to seye bondely . pat þem pat were  
 vnder þe lawe I schulde wyne (21) ¶ *Hij qui sine lege erant  
 tamquam sine lege essem cum sine lege non essem . sed in lege  
 essem christi ut lucriferem eos qui sine lege erant* (21) ¶ To þem  
 pat were with oute lawe I was as withoute lawe when I was not  
 withoute lawe; but I was in þe lawe of crist; pat I schulde  
 wyne þem pat were withoute lawe (22) ¶ *Et factus sum in-  
 firmus infirmis ut infirmos lucriferem*<sup>1</sup> (22) ¶ I am maad syk  
 to syke pat I schulde wyne þe syke ¶ *Omnibus omnia factus  
 sum ut omnes saluos facerem* ¶ I am maad alle thynges to alle  
 men pat I schulde make alle safe (23) ¶ *Omnia autem facio  
 propter ewangelium ut particeps eius efficiar* (23) ¶ Alle thyngys  
 forsope I do for þe ewangelye pat I be maad parcener þeroffe  
 (24) ¶ *Nescitis quod hij qui in stadio currunt omnes quidem  
 currunt sed unus accipit brauium* (24) ¶ Wite 3ee not pat þei  
 pat rennyn in þe furlong; alle forsope þei rennyn; but one takys  
 þe mede ¶ *Sic currite ut comprehendatis* ¶ So renne 3ee pat 3ee  
 take (25) ¶ *Omnis enim qui in agone contendit ab omnibus se  
 abstinet* (25) ¶ For he pat stryfes in þe strift; of alle he abstenys  
 hym þe whilke lettyn þe mede of þe stryft ¶ *Et illi quidem ut  
 corruptibilem coronam accipiant nos autem incorruptam* ¶ and  
 þei þerfore absteyne pat þei take a corruptible corowne: we  
 forsope an incorrupt (26) ¶ *Ego ergo sic curro non quasi in  
 incertum* (26) ¶ þerfore I renne so not as in vncerteyn ¶ *Sic  
 pugno non quasi aerem cerberans* (27) *sed castigo corpus meum  
 et in seruitutem redigo ne forte cum alijs predicauerim ipse*

<sup>1</sup> MS. *lucriferem*.<sup>2</sup> A hand drawn in the left margin points to this word; *a* is also scribbled.

\* fol. 171 a, col. 1.

*reprobis efficiar* ¶ So I fyghte not as betande þe eyre; (27) but I chastyse my body; and I falle in to seruage; lest by hap when I preche to opere I be made reprofed of god.

<sup>1</sup> **N**olo enim uos ignorare fratres quoniam patres nostri omnes sub nube fuerunt et omnes mare transierunt . (2) et omnes in moyse \* baptisati sunt in nube et in mari (1) ¶ I wille not perfore 3ow to vnknowe brepere; þat oure fadyres alle weryn vndyr þe cloude; and alle þei passedyn þe see; (2) and in moyses þat is in þe ledyng of moysy alle þei ben baptysed in þe cloude and in þe see (3) ¶ Et omnes eandem escam spiritalem manducauerunt; (4) et omnes eundem potum spiritalem biberunt (3) ¶ And þey haue etyn þe same mete gostly; (4) and alle þey haue dronkyn þe same gostly drynk ¶ Bibebant autem de spiritali consequenti eos petra; petra autem erit christus ¶ þei dronkyn forsope of þe gostly stone folewande þem þe stone; þe ston forsope was crist (5) ¶ Sed non in pluribus eorum beneplacitum est deo (5) ¶ But not in manye of þem; is it weelplesyd to god ¶ Nam prostrati sunt in deserto ¶ For þei ben cast down in desert (6) ¶ Hec autem in figura facta sunt nostri ut non simus concupiscentes malorum sicut et illi concupuerant (6) ¶ þise thynges be don to þem in fygure; þat we be not willende of euyl as þei haue wilned (7) ¶ Neque idolatre efficiamini sicut quidam ex ipsis quemadmodum scriptum est (7) ¶ Nor be we made <sup>2</sup> ydolatrers as summe of þem were as it is wryten ¶ Sedit populus manducare et bibere et surrexit ludere ¶ þe puple sat to ete and to drynke and he ros vp to pleye . þat is to sege to make pleyes in þe worschyping of þe ydole (8) ¶ Neque fornicemur sicut quidam ex ipsis fornicati sunt et ceciderunt una die viginti tria milia (8) ¶ Nor do we fornicacyoun as summe of þem diden and fellyn perfore one day thre and twenty thousand (9) ¶ Neque temptemus christum sicut quidam eorum temptauerunt et a serpentibus perierunt (9) ¶ Nor tempte we crist as some of þem dide; and þei perschede

<sup>1</sup> Initial N- extends down the three lower lines of the column and out into the lower margin. In the left margin is *cap*<sup>m</sup> 10<sup>m</sup> c<sup>m</sup> 10<sup>m</sup>, surrounded by a line.

<sup>2</sup> A hand in red in the right margin points to this line.

\* fol. 171, a, col. 2.

of þe nedders (10) ¶ *Neque murmuraveritis sicut quidam eorum murmurauerunt et perierunt ab exterminatore* (10) ¶ Nor grucche we not as summe of þem hafe gruced; and þei perschide of þe aungelle extermynatour þe *whylke smot þem with oute þe termys of kuntrees of þe land of byheste* (11) ¶ *Hec autem omnia in figura contingebant illis; scripta sunt autem ad correpcionem nostram in quos fines seculi deuenerunt* (11) ¶ Alle þise forsope in fygure fellen to þem and ben wryten forsope to oure correccyoun in to whyche endys of þe world þey ben fallyn (12) ¶ *Itaque qui se existimat stare uideat ne cadat* (12) ¶ þefore he þat trowes hym to stande see he þat he falle not (13) ¶ *\*Temptacio vos non apprehendat nisi humana* (13) ¶ <sup>1</sup> þe temptacyoun ne take it zou. þat is ne lede it not þe resoun to consent but mannys <sup>2</sup> temptacyoun is oper wyse to safer þan þe thyng has it self with a good inwit ¶ *Fidelis autem deus est qui non patitur uos temptari super id quod potestis. sed faciet cum temptacione prouentum ut sustinere possitis* ¶ God is trewe forsope þe whilke schal not suffre zou to be temptyd ouer þat þat ȝee may; but he schal make with þe temptacyoun an helpe so þat ȝee susteyne (14) ¶ *Propter quod karissimi michi fugite ab idolorum cultura* (14) ¶ For þe whiche thyng ȝee derrest brepere flee ȝee fro þe worschyp of ydolys (15) ¶ *Vt prudentibus loquor uos ipsi iudicate quod dico* (15) ¶ Os to þe wise I speke deme ȝee þat I speke (16) ¶ *Calix benedictionis cui benedicimus; nonne communicacio sanguinis christi est; et panis quem frangimus nonne participacio corporis domini est* <sup>3</sup> (16) ¶ þe chalys of blessing to whom we blessyn wheper it be not þe communicacyoun of cristis body; and þe bred þat we brekyn is it not þe particypacyoun of goddys body (17) ¶ *Quoniam unus panis enim corpus multi sumus; omnes qui* <sup>4</sup> *de uno pane et de uno calice participamus* (17) ¶ For one loof and one body; we ben manye with *crist*; alle we þat hafe of one loof and of

<sup>1</sup> Opposite this line in the left margin is written *Ambrosius*, filled in with red and surrounded by a wavy line.

<sup>2</sup> MS. *mannys mannys*.

<sup>3</sup> Opposite this sentence, in the left margin, is drawn a chalice, surrounded by a line, and a pointing hand.

<sup>4</sup> MS. *quidem*, with *-dem* cancelled.

\* fol. 171, b, col. 1.

one chalys dole (18) ¶ *Videte enim israhel secundum carnem* (18) ¶ See ʒee israhel aftyꝝ þe flesch þat is *fleschly ysrahel keþande þe fleschly preceptys of þe lawe* ¶ *Nonne qui edunt hostias participes sunt altaris* ¶ Wheper þei þat etyn þe oostys ben no parceners of þe auter (19) ¶ *Quid ergo* (19) ¶ What þenne ¶ *Dico quod ydolis*<sup>1</sup> *immolatum sit aliquid aut quod idolum sit aliquid*<sup>2</sup> ¶ Sey I þat þat is offryd to ydolys be any thyng . or þat þe ydole be any þing (20) ¶ *Sed que immolant gentes demonijs immolant et non deo* (20) ¶ But þoo thynges þat þe folkis offre to þe deuelys þei offren *and* not to god; ¶ *Nolo autem uos socios fieri demoniorum; non potestis calicem domini bibere et calicem demoniorum;* (21) *non potestis mense domini participes esse et mense demoniorum* ¶ þerfore I wille not ʒou to be made þe felawys of deuelys; ʒee may not drynke þe chalys of god *and* þe chalys of deuelys; (21) ʒee may not be parceners of þe boord of oure lord; *and* of þe boord of þe deuelys (22) ¶ *An*<sup>3</sup> *emulamur dominum* (22) ¶ Or wheper we enuye god þat is *styre we hym to wrathe etande metys offryd to marmetys* ¶ *Numquid forciores illo sumus* ¶ Wheper we be strengere þan he . þat *we may withstande hym* (23) ¶ *Omnia michi licent: sed non omnia edificant;* (23) ¶ \*Alle þynges ben leeful to me; but not<sup>4</sup> alle thynges spedyn (24) ¶ *Nemo quod suum est querat sed quod alterius* (24) ¶ *And* þerfore no man seeke þat is his; þat is þat thyng þat *on any wise*<sup>5</sup> *onely is profitable ent to hym;* but þat þat is of an oþer (25) ¶ *Omne quod in macello venit manducate; nichil interrogantes propter conscienciam* (25) ¶ Alle þat comys in to þe cheke; ete ʒee; not askande; for þe conscience (26) ¶ *Domini est terra et plenitudo eius* (26) ¶ Of oure lord is þe erþe *and* þe plente of it (27) ¶ *Si quis vocat uos infidelium ad cenam et multis ire omne quod nobis apponitur manducate; nichil interrogantes propter conscienciam* (27) ¶ If any of þe vntrewe calle ʒou to

<sup>1</sup> A scribbled in the left margin.

<sup>2</sup> A hand, drawn in the left margin, points to this word, and under it is written: *nota of ydolys.*

<sup>3</sup> After *An* is written: *em-*, cancelled.

<sup>4</sup> The *-t* of *not* is inserted above the line.

<sup>5</sup> A scribbled in the right margin.

\* fol. 171, b, col. 2.

pe sopeer; and 3ee wil go; alle pat is set bifor 3ou ete 3ee; no thyng askande for pe conscience (28) ¶ *Si quis autem dixerit hoc immolatum est idolis nolite manducare propter illum qui indicauit et propter conscienciam* (28) ¶ Whoso forsope seis pis is offrid to ydolys; ete 3ee not; Why; Not for pe mete is euene but for hym pat schewyd . and for pe conscience (29) ¶ *Conscienciam dico non tuam; sed alterius* (29) ¶ I sey not pi conscience; but an operis ¶ *Ut quid enim libertas mea indicetur ab aliena consciencia* ¶ perfore wherto is my freenesse deemyd of an operes conscience (30) ¶ *Si ego cum gracia participo . quid blasphemor pro eo quod gracias ago* (30) ¶ If I take dole with grace; what am I blasfemyd for pat pat I do thankynges (31) ¶ *Sine ergo manducatis sine bibitis sine aliud quid facitis omnia in gloriam dei facite* (31) ¶ perfor<sup>1</sup> wheper 3ee ete or 3ee drynke or any ping do alle do 3ee in pe ioye of god (32) ¶ *Sine offensione<sup>2</sup> estote Iudeis et gentibus et ecclesie dei .* (33) *sicut et ego per omnia omnibus placeo non querens quod michi utile est; sed quod multis ut salui fiant* (32) ¶ With oute offensioun be 3ee to pe Iewys and to pe fole and to pe kyrke of god (33) as I plesse by alle thynges to alle; not sekande pat pat is profitable to me; but pat pat is to manye pat pei be made safe.

*I*mitatores<sup>3</sup> mei estote sicut et ego christi (1) ¶ Bee 3ee my folwerys as I am of crist (2) ¶ *Laudo autem uos fratres quod per omnia mei memores estis; et sicut tradidi uobis precepta mea tenetis* (2) ¶ perfore I preyse 3ow brepere . pat by alle thynges 3ee hafe mynde of me; and 3ee holde my biddynges; as I hafe betakyn pem to 3ow (3) ¶ *Volo autem uos scire quod omnis uiri caput est christus; caput autem mulieris uir . caput uero christi deus* (3) ¶ perfore I wile 3ou to wite brepere pat crist is hed of ylke man; pe hed forsope of pe womman is pe man; pe hed forsope \*of crist is god (4) ¶ *Omnis uir orans aut prophetans*

<sup>1</sup> A cross is drawn in the right margin opposite this word.

<sup>2</sup> MS. *of-offensione*.

<sup>3</sup> The initial *I* extends down three lines, its ornamentation covering twenty-three in all. In the margin is written *c<sup>m</sup> 11*, surrounded by a line, and surmounted by a cross.

\* fol. 172, a, col. 1.

*velato capite; deturpat caput suum* (4) For ylke man prayande or profecyande with þe hed veylyd; he defoulys his hed (5) ¶ *Omnis autem mulier orans aut prophetans . non velato capite deturpat caput suum* (5) ¶ Ylke womman forsoþe prayande or profecyande with þe hed not veylyd; sche defoulys hir hed ¶ *Vnum<sup>1</sup> est enim ac si decaluetur* ¶ For whi it is one þat *is it perteynes us mykyl to foulnesse* as if sche were ballyd; (6) ¶ *Nam si non velatur mulier tondeatur* (6) ¶ for why if þe womman be not veylid; be sche clippyd ¶ *Si vero turpe est mulier tonderi aut decaluari velet caput suum* ¶ If forsoþe it be foul to þe womman for to be doddyd or for to be ballid veyle sche hyre hed (7) ¶ *Vir quidem non debet relare caput suum; quoniam ymago et gloria dei est* (7) ¶ þe man forsoþe schal not veyle his hed . for he is þe ymage and þe ioye of god ¶ *Mulier autem gloria viri est* ¶ þe womman forsoþe is þe ioye of þe man (8) ¶ *Non uir ex muliere est; sed mulier ex viro* (8) ¶ Forwhy þe man is not of þe womman; but þe womman of þe man (9) ¶ *Etenim non est creatus vir propter mulierem sed mulier propter virum* (9) ¶ And perfore þe woman is schapyn for þe man; and not þe man for þe womman (10) ¶ *Ideo debet mulier velamen habere super caput et propter angelos* (10) ¶ perfore þe womman owes to haue a veyl vp on hyre hed; and þat for aungelys þat *is for þe reuerence of*<sup>2</sup> *preestis*; þe whylke are þe messagers of god: or ellys in auntary þat þe preestis bygholdande in to þe face of hyr be stird to lecherye (11) ¶ *Verumptamen neque uir sine muliere neque mulier sine viro in domino* (11) ¶ Neþeles neyþer þe man with oute þe womman . ne þe womman with oute þe man in oure lord (12) ¶ *Nam sicut mulier de viro ita et vir per mulierem* (12) ¶ Forwhy as þe womman is of þe man; so and þe man is by þe womman . þat *is*<sup>3</sup> *by þe womman aftyrward he is born* ¶ *Omnia autem ex deo* ¶ Alle thynges forsoþe of god þat *is ar of god auctoure* (13) ¶ <sup>1</sup> *rosipsi iudicate* (13) ¶ 3ee

<sup>1</sup> After this word *de* has been written, and cancelled. In the margin is drawn the head of a woman.

<sup>2</sup> MS. *of of*.

<sup>3</sup> MS. *is is*.

<sup>4</sup> The paragraph-mark is wrongly inserted before the preceding *þat* instead of before *rosipsi*.

3oureselfe deme þis thyng ¶ *Decet mulierem non relatum orare deum* ¶ Besenys it a womman not veyled to praye god (14) ¶ *Nec ipsa natura docet nos* (14) ¶ Nor þat kynde techys vs ¶ *Quod vir quidem si comam nutriat ignominia est illi* ¶ þe man forsoþe if he norske lockys <sup>1</sup> it is vylenye to hym (15) ¶ *Mulier uero si comam nutriat; gloria est illi; quoniam capilli pro relamine ei dati sunt* (15) ¶ þe womman for\*soþe if sche norske þe Locke; it is worschype to hyr; for þe heerys ar gyfen to hyr for þe veyle (16) ¶ *Si quis autem videtur contenciosus esse. nos talem consuetudinem non habemus neque ecclesia dei* (16) ¶ Whoso forsoþe is seyn to ben a stryuere; we haue no such custome nor þe kyrke of god (17) ¶ *Hec autem precipio non laudans quod non melius sed in deterius conuenitis* (17) þis forsoþe þat is of hedys to be veyled; I bidde to be kept not praysande; þat 3ee come to gydere not in to þe bettere; but in to þe werre (18) ¶ *Primum quidem conuenientibus uobis in ecclesia aucto scissuras esse; et ex parte credo inter vos* (18) ¶ first forsoþe of þat þat 3ee comyng togyder in to þe kyrke; I here þe dynysious to ben among 3ow; and of sum partye I trowe it (19) ¶ *Nam oportet et hereses esse; ut et qui probati sunt manifesti fiant in uobis* (19) ¶ Forwhy it <sup>2</sup> byhoues eresyes to be; þat þei þat be prouyd in 3ow be made opyn in men (20) ¶ *Conuenientibus uobis in enim; iam non est dominicam cenam manducare* (20) ¶ 3ow comande in to one; it is not now to ete oure lordes soper (21) ¶ *Unusquisque enim suam presumat ad manducandum; et alius quidem esurit alius autem ebrius est* (21) ¶ Ylke one of 3ou forsoþe vndyrfangys or presumes to ete hys soper; and one forsoþe hungres; and an oper forsoþe is droukyn (22) ¶ *Numquid domos non habetis ad manducandum et bibendum aut ecclesiam dei contempnitis et confunditis eos qui non habent* (22) ¶ Wheper 3ee haue no houses to ete inne and drynke; or 3ee dyspisyne þe kyrke of god; and confounde þem þat haue not ¶ *Quid dicam vobis laudo uos in hoc non laudo* ¶ What schal I sey to 3ou; I

<sup>1</sup> A hand in the left margin points to this word.

<sup>2</sup> A hand in the right margin points to the words *to heresy*, also in the margin.

preyse 3ou: but not in þat I preyse you (23) ¶ *Ego enim accepi a domino quod et tradidi uobis; quoniam dominus iesus in qua nocte trahebatur; accepit panem* (24) *et gracias agens fregit et dixit* (23) ¶ for I hafe tan of oure lord; þat is I haue leryd of oure lord; þat I hafe betakyn to 3ou; for þe lord iesus in þat nyght þat he<sup>1</sup> was betrayed; he took breed; (24) *and* he doande thankynge; he brac it *and* seyde ¶ *Accipite et manducate; hoc est corpus meum. quod pro uobis tradetur; hoc facite in meam commemorationem* ¶ Take 3ee *and* ete 3ee; þis is my body þat schal be tan for 3ou; make 3ee þis thyng in my mynde (25) ¶ *Similiter et calicem postquam cenauit dicens* (25) ¶ Also *and* þe chalys<sup>2</sup> \*he toke aftyr þat he hadde soupyd seyande ¶ *Hic calix nouum testamentum est in meo sanguine hoc facite quocienscumque sumitis in meam commemorationem* ¶ þis chalis is þe newe testament in my blood; how ofte soeuere 3ee take þis: do it in my mynde (26) ¶ *Quocienscumque enim manducabitis panem hunc et calicem bibetis mortem domini annuntiabitis donec veniat* (26) ¶ How ofte so euere þerefore 3ee schal ete þis bred *and* þe chalis 3ee schal drynke . 3ee schal presente þe dep of oure lord to þat he come to þe dome (27) ¶ *Itaque quicumque manducauerit panem hunc nel biberit calicem domini indigne. reus erit corporis et sanguinis domini* (27) ¶ þerefore whoso has etyn þis bred *and* dronkyn þe chalys of oure lord vnworþily he schal be gilty of þe body *and* þe blood of oure lord (28) ¶ *Probet autem seipsum homo; et sic de pane illo edat et de calice bibat* (28) ¶ þerefore profe a man hymself . þat is *examine or purge hymself . and* so ete he of þat bred; *and* drynke he of þat chalys (29) ¶ *Qui enim manducat et bibit indigne iudicium sibi manducat et bibit non diiudicans corpus domini* (29) ¶ For he þat etys *and* drynkys vnworþily he etys *and* drynkys þe dampnacoun to hym not deserynge þe body of god (30) ¶ *Ideo inter uos multi infirmi et imbecilles et dormiunt multi* (30) ¶ þerefore among 3ou ben manye syke *and* many feble . *and* þer slepe manye (31) ¶ *Quod si nosipos diiudicemus non*

<sup>1</sup> MS. *he he*.

<sup>2</sup> A chalice is drawn in the right margin, surrounded with ornamentation.  
\* fol. 172. b. col. 1.

*etique iudicemur; (32) dum iudicamur autem a domino corripimur . ut non cum hoc mundo*<sup>1</sup> *dampnemur (31) ¶ For if we schulde deme oureself; certys we schulde not be demyd; (32) when we ar demyd forsope we ar correct of oure lord pat we be not dampned with pis world (33) ¶ Itaque fratres mei cum conuenitis ad manducandum inuicem expectate . (34) si quis esurit domi manducet ut non in iudicium conueniatis (33) ¶ perfore my brepere when 3ee come togidere to ete pe body of oure lord; abyde 3ee togidere; (34) but whoso hungrys ete he at home . pat 3ee come not to gydere in to pe dome of pe dampnacyoun ¶ Cetera autem cum venero disponam ¶ Opere thynges forsope when I come I schal ordeyne.*

**D**E<sup>2</sup> *spiritualibus autem nolo uos ignorare fratres (1) Of gostly thynges forsope I wil not 3ou to vnknowe brepere (2) ¶ Scitis autem quoniam cum gentes essetis ad simulacra muta prout ducebamini euntes (2) ¶ 3ee wyten pat when 3ee were folc; pat is lyfande hepenly; 3ee were poo goande to pe dounbe maumetis as 3ee hadde be led of an euyl spyryt (3) ¶ Ideo notum uobis facio quod nemo in spiritu dei loquens dicit anathema iesu (3) ¶ perfore I make it knowen to 3ou pot no man spekande in pe spyrite of god seys cursyng or blaspheme to iesu ¶ Et nemo potest dicere dominus iesus nisi in spiritu sancto; ¶ \** And no man may seve pat is verely in thougt woord and werk iesus is lord; but in pe holy gost (4) ¶ *Divisiones uero graciaram sunt; idem autem spiritus; (4) ¶ Dyuyssyouns forsope of grace ben; pe same forsope of spyryt (5) ¶ Et divisiones ministracionum sunt idem autem dominus (5) ¶ and dyuyssyouns of mynystracyouns ben; pe same forsope lorde (6) ¶ Et divisiones operacionum sunt; idem uero deus qui operatur omnia in omnibus (6) ¶ And dyuyssyouns of werkys ben; pe same forsope god pe whylke wyrkys alle in alle thynges (7) ¶ Unicuique autem datur manifestacio spiritus ad utilitatem (7) ¶ To ylke man forsope is*

<sup>1</sup> A hand sketched in the left margin points to this word.

<sup>2</sup> Initial *D*- extends down three lines, and its ornamentation to the foot of the column. In the margin is written *cap<sup>m</sup> 12<sup>m</sup> c<sup>m</sup> 12*, surrounded by a line.

gifen a schewyng of þe spyryte; to þe profyt of holy kyrke (8). ¶ *Alij quidem per spiritum datur sermo sapientie; alij autem sermo sciencie secundum eundem spiritum; (9) alteri fides in eodem spiritu; alij gracia sanclatum in vno spiritu; (10) alij operacio virtutum; alij prophecia; alij discrecio spiritum . alij genera linguarum; alij interpretacio sermonum* (8) ¶ To one perfore þurgh þe spyrit is<sup>1</sup> gife þe woord of wisdam; to an oper forsoþe þe woord of kunyng aftyr þe same spyryt; (9) to an oper feith in þe same spyryt; to an oper grace of helyng in one spyryte; (10) to an oper wyryng of vertue; to an oper profecye; to an oper discrecyoun of spyryt; to an oper dyuerse maner of spechis; to an oper interpretyng of woordys (11) ¶ *Hec autem omnia operatur vnus atque idem spiritus . diuidens singulis prout vult* (11) ¶ Alle þise thynges forsoþe wyrkis one and þe same spyryt; departande to ylke one as he wile (12) ¶ *Sicut enim corpus vnum est et multa membra habet; omnia autem membra corporis cum sint multa vnum corpus sunt; ita et in christo* (12) ¶ perfor right as þe body is one and has many membris Alle forsoþe membrys of þe body þof þei be manye; ȝit one body þei ben; riȝt so is crist (13) ¶ *Etenim in vno spiritu omnes nos in vnum corpus baptizati sumus . sine Iudei; sine gentiles . sine serui . sine liberi et omnes vno spiritu potati sumus* (13) ¶ And perfore in one spyrit alle we be baptisid in to one body; wheþer Jewys or gentylis or seruauȝtys or free men; and alle we haue dronkyn in one spyryt (14) ¶ *Nam et corpus non est vnum membrum sed multa* (14) ¶ For þe body is not one membre; but manye (15) ¶ *Si dixerit pes . quoniam non sum manus . non sum de corpore; non ideo non est de corpore; (16) et si dixerit auris . quia non sum oculus . non sum de corpore; non ideo . non est de corpore* (15) ¶ If þe foot haue seyð . for I am not þe hand I am not of þe body; wheþer perfore he be not of þe body; (16) and if þe ere seye . for I am not þe eeye . I am not of þe body; wheþer perfore he be not of þe body (17) ¶ *Si totum corpus oculis vbi auditus<sup>2</sup>; si totum auditus vbi odoratus* (17) ¶ If al þe body is þe eeye; where is þe heeryng; if al þe body be þe heeryng where is þe smellyng (18) ¶ *Nunc autem posuit deus*

<sup>1</sup> A scribbled in the right margin.<sup>2</sup> MS. *auditor*.

*membra* \* *unumquodque eorum in corpore sicut uoluit* (18) ¶ Now forsoþe has god set þe membrys; ylke one of þem as he wolde (19) *Quod si essent omnia vnum membrum ubi corpus* (19) ¶ For if þei were alle one membre where were þe body (20) ¶ *Nunc autem multa membra; vnum corpus* (20) ¶ Now forsoþe þei be manye membrys; one forsoþe is þe body (21) ¶ *Non potest dicere oculus manui . opera tua non indigeo; aut iterum caput pedibus non estis michi necessarij* (21) ¶ þe fore þe eeýe may not seýe to þe hand . I nede not þi werkys; or eft þe hede to þe feet ȝee ben not necessarye to me (22) ¶ *Sed multo magis que videntur membra corporis infirmiora esse; necessaria sunt; (23) et que putamus ignobiliora esse membra corporis hijs honorem abundantiorum circumdamus; et que inhonesta sunt nostra abundantiorum<sup>1</sup> honestatem habent* (22) ¶ But mykyl more þoo þat seme to ben þe more syke membrys of þe body; þoo are more necessarye: (23) *and þoo þat we trowe to be þe vylere membrys of þe body; to þem we don aboute þe more ful worschype of cloþynges; and þoo þat ben oures inhoneste þei hafe honestee more abundaunt* (24) ¶ *Honesta autem nostra nullius egent; sed deus temperauit corpus ei cui deerat abundantiorum tribuendo honorem* (25) *ut non sit scisma in corpore; sed in idipsum<sup>2</sup> pro inuicem sollicita sint membra* (24) ¶ Oure honest membrys nedyn of none oper; but god has tempryd þe body; gifande more ful worschipe to þat membre to þe whylke wantyd honour (25) þat þer be no discord in manys body; but þe membrys ben bysy for þemself togydere (26) ¶ *Et si quid patitur vnum membrum compaciuntur omnia membra sine gloriatur vnum membrum . congaudent omnia membra* (26) ¶ And if one membre suffre awght; opere membrys hafe compassyoun; or if one membre ioýes; alle membrys ioýen with (27) ¶ *Vos autem estis corpus cristi . et membra de membro* (27) ¶ ȝee forsoþe ben þe body of crist; and þe membrys of þe membre (28) ¶ *Et quosdam quidem posuit deus in ecclesia primum apostolos . secundo prophetas . tercio doctores . deinde uirtutes . exinde gracias curacionum .*

<sup>1</sup> A hand drawn in the left margin points to this word.

<sup>2</sup> MS. *inidipsum*.

\* fol. 173, a. col. I.

*opitulaciones gubernaciones . genera linguarum* (28) ¶ *and sume*  
*perfore god sette in þe kyrke; first apostlys aftyr prophetys .*  
*þe thrydde doctours aftur vertues; and fro þen grace of helyng;*  
*þat is to seye þem þat helyn þe syke and opytulacyouns þat is to*  
*sey þem þe whylke brynge rycheesses to þe more gouernynge; and*  
*kyndes of spechys* (29) ¶ *Numquid omnes apostoli; numquid*  
*omnes prophete; numquid omnes doctores; (30) numquid omnes*  
*uirtutes; numquid gratiam omnes habent curacionum; numquid*  
*omnes linguis loquuntur; numquid omnes interpretantur* (31)  
*emulamini autem carismata meliora; et ad \* huc excellencio-rem*  
*nobis viam demonstro* (29) ¶ *perfore wheper alle*<sup>1</sup> *ben apostolys;*  
*wheper alle ben prophetys; wheper alle ben doctours; (30)*  
*wheper alle ben vertuse; wheper alle hafe grace of curacyoun;*  
*wheper alle spekyn with tungys; wheper alle expowne; þat*  
*is scripturys or tungys; (31) desyre see þe perfore bettere giftys;*  
*and ȝit a more excellent weye . I schewe to ȝou*

**S**<sup>2</sup> *linguis hominum loquar et angelorum caritatem autem non*  
*habeam factus sum velud es sonans aut cymbalum tinniens*  
 (1) ¶ *ȝif I speke with aungelys tunge and mannys and hafe not*  
*forsope charyte . I am maad as sownande brass or as a cymballe*  
*chymbande* (2) ¶ *Et si habuero*<sup>3</sup> *propheciam et nouerim misteria*  
*omnia et omnem scienciam et habuero omnem fidem ita ut montes*  
*transferam caritatem autem non habuero nichil sum* (2) ¶ *and*  
*If I hafe had prophecie; and hafe knowyn alle priuetees and*  
*alle kumyng . and if I hafe had alle feip so þat I bere ouer hylles .*  
*and hafe not forsope charyte I am nought* (3) ¶ *Et si distribuero*  
*omnes facultates meas in cibos pauperum; et si tradidero corpus*  
*meum ita ut ardeam; caritatem autem non habuero nichil michi*  
*prodest* (3) ¶ *and if I hafe dalt alle my facultees in to þe metys*  
*of þe poere men and I hafe betakyn my body so þat I brenne*

<sup>1</sup> *alle* written in the right margin; caret after *wheper*.

<sup>2</sup> Initial *S* extends down three lines, its ornamentation down twelve more. In the right margin is written *c<sup>m</sup> 13. cap<sup>m</sup> 13<sup>m</sup>* surrounded by a line.

<sup>3</sup> In the right margin a hand points to the word *charite*, in red surrounded by a red line.

and hafe not charitee; no thyng to me profitys (4) ¶ *Caritas pociens est; benigna est; caritas non emulatur; non agit perperam . non inflatur;* (5) *non est ambiciosa; non querit que sua sunt; non irritatur; non cogitat malum;* (6) *non gaudet super iniquitate; congaudet autem ueritati;* (7) *omnia suffert omnia credit; omnia sperat; omnia sustinet* (4) ¶ Charytee is pacyent; he is benygne; charyte has none enuye; he dose not ouerthwertly; he is not bolned with pride; (5) he is not coueytous; he seekys not þat hyse ben; he is not wrathed; he thenkys not enyl; (6) he has not ioie ouer wyckydnesse; he ioies forsope to veryte; (7) Alle thyng he suffres; alle thyng he beleuys; alle thyng he hopis; alle thyng he susteynes (8) ¶ *Caritas numquam excidit; siue prophecie euacuabuntur; siue lingue cessabunt; siue sciencia destruetur* (8) ¶ Charitee neuer fallys; þof prophecyes schal be voydyd or tungys schal cese; or kunnyng schal be destryled (9) ¶ *Ex parte enim cognoscimus et ex parte prophetamus;* (10) *cum autem uenerit quod perfectum est euacuabitur quod ex parte est* (9) ¶ Of partye þefore we knowyn; and of partye we prophecye (10) when þat schal come þat is þarfyte; þat schal be voyded þat is vnparfyt; or of partye (11) ¶ *Cum essem paruulus loquebar ut paruulus sapiebam ut paruulus . cogitabam ut paruulus .* (11) ¶ When I was a lytyl chyld; I spac as a \* lytil child . and sauerd as a lytil chylde . and thoghte as a litil childe ¶ *Quando autem factus sum uir euacuanti ea que erant*<sup>1</sup> *paruuli* ¶ When forsop I am maad a man; I voydede þoo thynges þe whylke were of þe chyld (12) ¶ *Videmus nunc per speculum in enigmate; tunc autem facie ad faciem* (12) ¶ Now forsope we seen by þe myrour in þe licesse; þenne forsope we schal see; face to face ¶ *Nunc cognosco ex parte; tunc autem cognoscam sicut et cognitus sum* ¶ Now I knowe of partye; þenne forsope I schal knowen as I am knowen (13) ¶ *Nunc autem manent fides spes caritas tria hec maior autem horum est caritas* (13) ¶ Now forsope dwellyn þise thre; feith . hope . charite; þe more forsope of þise is charytee.

<sup>1</sup> After *uir* is a caret, and the four following words are written in the margin; in the text *relinquebam* is written and cancelled.

\* fol. 173, b, col. 1.

**S**Ectamini<sup>1</sup> caritatem; emulamini spiritualia magis autem ut prophetetis (1) ¶ Sue 3ee charite; desyre 3ee gostly pinges more forsope *desyre 3ee pat 3ee prophecy* (2) ¶ *Qui enim loquitur lingua: non hominibus loquitur sed deo* (2) ¶ he pat spekys with þe tunge *unknoren* he spekys not to man . but to god þe *whilke vnderstandys* ¶ *Nemo enim audit spiritus autem loquitur misteria* ¶ For no man herys pat is *vnderstandys* þoo thyngys þe *whilke he seys* but þe spyryte spekes priuete pat is to seye priuete of god (3) ¶ *Nam qui prophetat<sup>2</sup> hominibus loquitur ad edificacionem et<sup>3</sup> exhortacionem et consolacionem* (3) ¶ Forwhy he pat prophecyes. pat is he pat expounys scripturis. he spekys to men to edificacyoun . and exhortacyoun and consolacyoun (4) ¶ *Qui loquitur lingua semetipsum edificat: qui autem prophetat<sup>2</sup> ecclesiam dei edificat* (4) ¶ He pat spekys with tunge . pat is he pat spekys in spyryte hymself he edefyes; and he pat prophecyes . he edyfyys þe kyrke of god (5) ¶ *Volo autem vos omnes loqui linguis; magis autem prophetare; nam maior est qui prophetat quam<sup>4</sup> qui loquitur linguis* (5) ¶ I wille forsope 3ou alle to speke with tungys; but more forsope I wille 3ou to prophecy; forwhy he is more pat prophecyes þan he pat spekys with tonge ¶ *Nisi forte interpretetur ut ecclesia edificacionem accipiat* ¶ But if by hap pat he expowne so pat þe kyrke resceyue edyficacyoun (6) ¶ *Nunc autem fratres si venero ad vos linguis loquens; quid vobis prodero nisi vobis loquar aut in reuelacione aut in sciencia aut in prophecia aut in doctrina* (6) Now þerfore brepere if I schal<sup>5</sup> come to 3ou . spekande with tonges . what schal I haue profytid to 3ow but if I speke to 3ou oþer in reuelacyoun . or in kunnyng . or in prophecy; or in doctryne (7) ¶ *Tamen que sine anima sunt . nocem dancia . siue tuba . siue \*cythara . nisi distincionem sonituum dederint quomodo sciatur id quod*

<sup>1</sup> Initial S- extends down three lines, its ornamentation down four more. In the left margin is written *cap<sup>m</sup> 14<sup>m</sup> c<sup>m</sup> 14*, surrounded by a looped line.

<sup>2</sup> MS. *prophetetis*.

<sup>3</sup> *edificacionem et* written in the left margin, to be inserted after *ad*.

<sup>4</sup> A hand in the left margin points to this word, and another hand drawn lower down points in the same direction.

<sup>5</sup> Caret after *I*, *habe* cancelled, and *schal* written in the left margin.

\* fol. 173, b, col. 2.

*canitur . aut quod cytharizatur*<sup>1</sup> (7) ¶ Nepeles þe thyngys þat ben withoute soule gifande voyce . oþper trumpe or harpe but if þei hafe gifen distynceyoun of sownes how schal þat be knowyn þat is songen or þat is harpyd (8) ¶ *Etenim si incertam del vocem tuba quis parabit se ad bellum*; (9) *Ita et uos per linguam nisi sermonem manifestum dederitis quomodo sciatur id quod dicitur; eritis enim in aera loquentes* (10) *tam multa ut puta*<sup>2</sup> *genera linguarum sunt in hoc mundo . et nichil sine voce est* (8) ¶ and þerfore if þe trumpe gifes an vncerteyn voyce who schal dresse hym to þe batayle; (9) so and ȝee but if ȝee gyfen an opyn speche how schal it be knowe that is tauȝt For ȝee schal be spekyng in þe ayre þat *is with a reyn strook of þe ayre* (10) ¶ How many maner of speches as þou trowes ben in þis world and none of þem withoute þe voyce (11) ¶ *Si ergo nesciero uirtutem vocis . ero ei cui loquor barbarus . et qui loquitur michi barbarus* (11) ¶ þerfore if I knowe not þe vertue of voyce I schal be to hym þat I speke to a barbyr; and he þat spekys with me schal be to me a barbyr . þat *is he me nor I hym schal not vnderstande* (12) ¶ *Sic et uos; quoniam emulatores estis spirituum ad edificacionem ecclesie; querite ut abundetis* (12) ¶ So and ȝee for ȝee ben desyrers of þe spyryt to þe edyfycacyoun of þe kyrke; seeke ȝee þat ȝee abounde (13) ¶ *Et ideo qui loquitur lingua oret ut interpretetur* (13) ¶ and þerfore he þat spekys with tonge þreȝe he þat he interprete or expowne þat *is þat þe grace of expownyng be gifen vn to hym* (14) ¶ *Nam si orem lingua spiritus meus orat; mens mea sine fructu est* (14) ¶ Forwhy if I speke one with þe tonge; and my spyryt þreȝe an oþer my thoght is with oute fruyte þat *is withoute vnderstandyng of þoo þynges* (15) ¶ *Quid ergo est* (15) ¶ þerfore what is to do ¶ *Orabo spiritu orabo mente psallam spiritu . psallam et mente* ¶ I schal þreȝe with spyryt; and I schal prayen<sup>3</sup> with thoght; I schal synge with spyryt and I schal synge with thoght (16) ¶ *Ceterum si benedixeris spiritu quis suplet locum ydyote* (16) ¶ Forþermor if þou blesse with spyryte ¶ who fullys þe stede of an ydyot ¶ *quomodo dicit amen super tuam benedictionem*;

<sup>1</sup> A scribbled in the right margin.

<sup>2</sup> MS. *ut puta*.

<sup>3</sup> A hand in red in the right margin points to this word.

quoniam quid dicas nescit ¶ How schal he seye Amen vp on þi blessing for what þou seys he wot not (17) ¶ *Nam tu quidem bene gracias agis; sed alter non edificatur* (17) ¶ Forwhy þou sopely doyst thankynges weel; but þe toper is not \*edefyed (18) ¶ *Gracias ago deo meo quoniam omnium uestrum lingua loquor* (18) I zeelde thankynges to my god; þat with tongys<sup>1</sup> of alle þou I speke (19) ¶ *Sed in ecclesia uolo quinque uerba loqui meo sensu*<sup>2</sup> *ut alios instruam quam decem milia uerborum in lingua* (19) ¶ But in þe kyrke I wile raper speke fyue woordys with my vnderstandyng; so þat I eniforme opere pen ten þousand of woordys in þe tonge þat is vnknowen (20) ¶ *Fratres nolite pueri effici sensibus; sed malicia paruuli estote; sensibus autem perfecti estote* (20) my brepere ne wile ʒee ben maad childre in ʒoure wittes; but be ʒee childre in malice; in ʒoure wittes bee ʒee perfyte (21) ¶ *In lege enim scriptum est; quoniam in alijs linguis et labijs alijs loquar populo huic; et nec sic exaudiet me dicit dominus* (21) ¶ For in þe lawe it is wryten; for in opere langages and in opere lippys; þat is in dyuerse maner of tongys I schal speke to þis puple; and not so þei schal heryn me seys oure lord (22) ¶ *Itaque lingue sunt non fidelibus sed infidelibus in signum* (22) ¶ perfore tunges ben in tokne not to trewe; but to vntrewe ¶ *Prophecie autem non infidelibus sed fidelibus* ¶ Profecyes forsope not to þe vntrewe but to þe trewe ar gyffen þat þei be edyfyed (23) ¶ *Si ergo conueniat uniuersa ecclesia in unum et omnes linguis loquantur intrent autem ydyote aut infideles nonne dicent quod insanitis* (23) ¶ perfore if alle þe kyrke come togydere in to one; and alle þei speke with tonges; þat is to sey with outen interpretacyoun; and þat per entre ydyotes or summe vntrewe . wheper þei schal not sey<sup>3</sup> þat ʒee ar woode (24) ¶ *Si autem omnes prophetent intret autem quis infidelis uel ydiota conuincitur ab omnibus . diiudicatur ab omnibus* (25) *occulta cordis eius manifesta fiunt* (24) ¶ If forsope alle prophecye . þat is to sey expownen . and per entre an vntrewe or an ydyot .

<sup>1</sup> The word *tongys* is repeated in the left margin, surrounded by a line.

<sup>2</sup> A hand in red points to this line.

<sup>3</sup> *sey* written in the left margin, to be inserted after *not*.

\* fol. 174. a, col. 1.

he is conuykt of alle *and* demyd of alle; (25) for þe priuytese of his herte ben made opyn ¶ *Et cadens in faciem adorabit deum; pronuncians quod uere deus sit in uobis* ¶ *and* so þat he fallande in to his face *knowande his errour* schal worschype god; schewande þat god is verrelly in ȝou (26) ¶ *Quid ergo est fratres* (26) ¶ perfore breper what is to do of þem ¶ *Cum conuenitis unusquisque uestrum psalmum habet . doctrinam habet . apocalipsim habet . linguam habet . interpretacionem habet* ¶ When ȝee come togydere ylkeone of ȝou has þe salm . þat is þe purgh þe grace of god vnderstandys þe salmys; an oper has þe tonge . þat is to seye *dyuerse kynles of tonges* an oper has lore of *theirys* \*an oper has þe apocalipse . þat is to seye *reuelacyoun* an oper has *interpretacyoun* . þat is to seye *exposyeyoun of scripturys* ¶ *Omnia ad edificacionem fiant; (27) siue lingua quis loquitur secundum duos aut multum tres; et per partes et unus interpretetur* ¶ Alle thynges forsope be þei don to edyficacyoun; (27) wheper one speke with þe tunge or aftyr two þe *speche be maad* or myche aftyr thre; þat þe *speche of þe tunge be maad aftyr two or three* and þat be done by parties of þe kyrke þat þer be one þat interprete þat is to seye *expoune* (28) ¶ *Si autem non fuerit interpretes taceat in ecclesia sibi autem loquitur et deo* (28) ¶ If forsope þer be none expounere . holde he sylence<sup>1</sup> in þe kyrke; speke he forsope to hymself *and* to god (29) *Prophete duo aut tres dicant et ceteri diiudicant* (29) ¶ *Prophetis two or three seye þei . and opere deme it wheper it be to be takyn or not* (30) ¶ *Quod si alij reuelatum sit sedenti prior taceat* (30) ¶ For if it be schewyd to an oper sittande . bettere þe firste holde he sylence: *for why sumtyme it is*<sup>2</sup> *gifen to a lowere þat is not gifen to an heyere* (31) ¶ *Potestis enim omnes per singulos prophetare ut discant et omnes exhortentur* (31) ¶ For ȝee may alle prophceye ylke one by hymself; so þat alle lerne; *and* alle exorten (32) ¶ *Spiritus prophetarum prophetis subiecti sunt* (32) ¶ þe spyritys of prophetis; be þei subiect to prophetys . þat when þey wile; holde þey sylence . and when þei wille speke

<sup>1</sup> This word is repeated, *Silence*, surrounded by a line, in the right margin.

<sup>2</sup> In the right margin is written *Ambrosius*, surrounded by a red line.

\* fol. 174, a, col. 2.

pey (33) ¶ *Non est discencionis deus sed pacis sicut in omnibus ecclesiis sanctorum doceo*; (33) ¶ Forwhy god is not auctour of discencyoun but of pees . as I teche in alle þe kyrkes of seyntes (34) ¶ *Mulieres in ecclesiis taceant; non enim permittitur eis loqui sed subditas esse sicut et lex dicit* (34) ¶ Wymmen holde þey her pees in þe kyrke; for it is not suffryd to þem in þe kyrke but to be subiect as þe lawe seys<sup>1</sup> (35) *Si quid autem volunt dicere; domi viros suos interrogent* (35) ¶ If þei forsoþe wille anythyng lere; aske þei þeyre husbandis at ham. ¶ *Turpe est enim mulieri loqui in ecclesia* ¶ For it is foule to þe womman to speke in þe kyrke (36) ¶ *An a uobis uerbum dei processit aut in ros solos peruenit* (36) ¶ Or wheper þe woord of god wente fro 3ou þat *is to sey fro 3ou in to rs*; or to 3ou onely it is come to (37) ¶ *Si quis uidetur propheta esse aut spiritualis cognoscat que scribo uobis quia domini sunt mandata* (37) ¶ For if any of 3ou be seyn to ben a prophete or gostly knowe he pise thynges þat I wryte to 3ou for þei ben goddys biddynges (38) ¶ *Si quis autem ignorat ignorabitur* (38) \*Whoso<sup>2</sup> forsoþe knowe not; he schal not be knowen (39) ¶ *Itaque fratres emulamini prophetare et loqui linguis nolite prohibere*; (40) *omnia autem honeste et secundum ordinem fiant in uobis* (39) ¶ And þefore breper desyre<sup>3</sup> 3ee to prophceyen; and wille 3ee not defende to speke with tungys; (40) Alle thynges forsoþe honestly and aftyr ordre be þey maad in 3ou.

**N**otum<sup>4</sup> autem uobis facio euangelium fratres quod predicauimus uobis; quod et accepistis in quo et statis (2) per quod et saluamini; qua ratione predicauerim uobis si tenetis nisi frustra credidistis (1) ¶ I make knowe forsoþe breþere þe ewangelye þat I hafe prechid to 3ou; þe whylke 3ee hafe take . and in þe whylke 3ee stande (2) and by þe wylke 3ee ben safe; by þe whilke resoun . I hafe prechyd to 3ou if 3ee holde þe ewangelye þurgh þe whilke 3ee schal be safe if 3ee haue not leuyd in veyne (3) ¶ *Tradidi enim uobis in primis quod et accepi quoniam christus mortuus est pro*

<sup>1</sup> In the right margin is drawn a woman's head in red and black.

<sup>2</sup> In the left margin is written *knowyng*, surrounded by a line.

<sup>3</sup> Two hands in the left margin point to this word.

<sup>4</sup> Initial N- extends down three lines, its ornamentation down nine more. In the margin is written *cap<sup>m</sup> 15<sup>m</sup> c<sup>m</sup> 15*, surrounded by a line.

\* fol. 174, b, col. 1.

*peccatis nostris secundum scripturas (4) et quia sepultus est et quia resurrexit terciū die secundum scripturas; (5) et quia risus est cephe; et post hec undecim; (6) deinde visus est plusquam quingentis fratribus simul ex quibus multi manent usque adhuc quidam autem dormierunt; (7) deinde visus est Jacobo; deinde apostolis omnibus; (8) nouissime autem omnium tamquam abortiuo uisus est et michi (3) ¶ For I haue betake to you first þat I haue tan of þe holy gost; þat crist is dead for oure synnes aftyr holy writtes of oolde testament <sup>1</sup> þe whylke profecyde þe dep of crist to be come; (4) and þat he is byryed; and þat he roys þe thrydde day aftyr þe writtes; (5) and þat is seyn to cephas; and aftyr to enlefne; <sup>2</sup> (6) Aftyr he is seen to mo þan fyue hundreþ breþere togydere; of þe whylke manye dwellyn to now; and summe forsoþ ben deade; (7) Aftyr he is seen to Jame; and aftyr to alle þe apostolys; (8) at þe laste forsoþe of alle as to abortyue he is seen to me (9) ¶ *Ego enim minimus sum apostolorum qui non sum dignus vocari apostolus quoniam persecutus sum ecclesiam dei* (9) ¶ For I am leest of þe apostolys; þe whiche am not worþy to be callyd apostyl; forwhy I haue pursued þe kyrke of god (10) ¶ *Gracia autem dei sum id quod sum; et gracia eius in me vacua non fuit . sed abundancius omnibus illis laboraui* (10) ¶ purgh þe grace of god I am þat thyng þat I am; and þe grace of hym was nouzt voyde in me; but I haue trauaylyd more aboundauntly þan alle þey by þem one ¶ *Non autem ego; sed gracia dei mecum* ¶ \* Not forsoþe I *my one* withoute grace wryke but þe grace of god with me (11) ¶ *Sive enim ego sive illi sic predicamus et sic credidistis* (11) ¶ Forwhy wheþer I or þey so haue prechyd crist for to Rise fro dep so ȝee haue belefyd (12) ¶ *Si autem christus predicatur quod resurrexit a mortuis; quomodo quidam dicunt* <sup>3</sup> *in vobis; quoniam resurreccio mortuorum non est; (13) Si autem resurreccio mortuorum non est neque christus resurrexit; (14) Si autem christus non surrexit . inanis est ergo predicacio nostra; inanis est fides uestra* (12) ¶ If forsoþe crist is prechyd þat he has*

<sup>1</sup> In the left margin is written *Ambrosius*, surrounded by a line.

<sup>2</sup> In the left margin is written *a*.

<sup>3</sup> A hand in the right margin points to this word.

\* fol. 174, b, col. 2.

ryse fro deth; how <sup>1</sup> is it þat summe in ȝou seyn þat þer is nouȝt resureccyoun of þe deade; (13) if þe resureccyoun of þe deade forsoþe be not *to come* nor crist is rysen fro deth; (14) *and* if crist forsoþe hafe not rysen oure prechyng is in veyn . *and* oure feith is in veyn (15) ¶ *Inuenimur autem et falsi testes dei; quoniam testimonium diximus aduersus deum quod suscitauerit christum quem non suscitauit;* (16) *nam si mortui non resurgunt neque christus resurrexit* (15) ¶ We be founde forsoþe false witnessys of god forwhy we hafe seyð witnesse ageyn god þat he reysede iesu crist; whom he has not reysyd if þe deade schal not ryse; (16) forwhy if þe deade ryse not crist has not rysen (17) ¶ *Quod si christus non resurrexit uana est fides nostra adhuc enim estis in peccatis uestris* (17) ¶ *and* if crist roos not oure feiþ is veyn for ȝit ȝee ben in ȝoure synnes (18) ¶ *Ergo et qui<sup>2</sup> dormierunt in christo perierunt;* (19) *si in hac tantum in christo sperantes sumus miserabiliores sumus omnibus hominibus* (18) ¶ *and* if crist roos not þefore þei þat sleptyn in crist haue perschyð; (19) if wee in þis lyf onely be hopande in crist þat we hope not þe resureccyoun fore to come; wee ben wrecchydest of alle men (20) ¶ *Nunc autem christus resurrexit a mortuis primicie dormientium;* (21) *quoniam quidem per hominem mors et per hominem resurreccio mortuorum* (20) ¶ But now forsoþe crist has rysen fro deth þe fyrste of þe deade or þe slepande: (21) for why certys þurgh þe man cam þe deth; *and* þurgh þe man þe resureccyoun of þe deade (22) ¶ *Et sicut in adam omnes moriuntur; ita et in christo omnes uiuificabuntur* (23) *vnusquisque autem in suo ordine primicie christus . deinde hij qui sunt christi qui in aduentum eius crediderunt* (22) ¶ *and* as in adam alle we ben deade: so we schal be quykned alle in crist; (23) ylke man in his ordre first forsoþe crist . afterward alle þey þat ben of crist þe whylke in to þe comyng of hym han belefyd (24) ¶ *Deinde finis . cum tradiderit regnum deo patri . cum euacuerit omnem principatum et potestatem et uirtutem* (24) ¶ þen after þe ende schal be . when he has betake þe kyngdam to god . *and* to þe fadyr . *and* schal hafe voydyd

<sup>1</sup> In the right margin is drawn a staff surmounted by a cross, with a pennon on which is drawn a cross.

<sup>2</sup> *qui* written in the margin, caret after *et*.

ylke princypate and potestat and vertue (25) ¶ Oportet \* autem illum regnare . donec ponat omnes inimicos suos sub pedibus eius (25) ¶ It behouys hym to regne forsope whyl he putte alle his enemys vndyr his feet (26) ¶ Nouissima autem inimica destruetur mors (26) ¶ Forsope þe laste enemy schal be destroyed þat is deth (27) ¶ Omnia enim subiecit sub pedibus eius (27) ¶ Forwhy alle thynges he has vndyrcast vndyr hys feet ¶ Cum autem dicat omnia subiecta sunt ei sine dubio preter enm qui subiecit ei omnia ¶ Forsope whan he seys alle thynges ben vndyrcast to hym with oute doute out takyn hym þe whylke vndyrcaste alle thynges to hym (28) ¶ Cum autem subiecta ei fuerint omnia tunc et <sup>1</sup> ipse filius subiectus erit illi . qui sibi subiecit omnia ; ut sit deus omnia in omnibus (28) ¶ Forsope whan alle thynges schal ben vndyrcast to hym ; and þat sone schal be vndyrcast to hym . þe whilke vndyrcaste to hym alle thynges ; þat he bee god alle thynges in alle thynges (29) ¶ Alioquin quid facient qui baptizantur pro mortuis (29) ¶ Or ellys <sup>2</sup> what schal þey don þat ar baptysed for deade men ¶ Si omnino et mortui non resurgunt ut quid et baptizantur pro illis ¶ If in ony maner þe deade men ryse not wherto and þei be baptysyd for þem (30) ¶ Vt quid et nos periclitamur omni hora (30) ¶ Wherto and wee ar in peryle eche hour (31) ¶ Cotidie morior per uestram gloriam fratres quam habeo in christo iesu domino nostro (31) ¶ ylke day I dye by ȝoure glorie breþere þe whylke I hafe in iesu crist oure lord (32) ¶ Si secundum hominem ad bestias pugnaui ephesi ; quid michi prodest si mortui . non resurgunt (32) ¶ If þe deade ryse not what profytes to me þat I hafe foughten or desputyd to þe beestys of Ephesy ; þat is a geyn þe beestely lifande aftyr þe man þat is resonably . for it is of þe man to belefyn and not to dye as a beeste ; and if þe deade ryse not ; þis is onely to do ¶ Manducamus et bibamus <sup>3</sup> cras enim moriemur ¶ Ete we and drynke we for to morne we schal dye (33) ¶ Nolite seduci (33) ¶ Bee ȝee not dysseyuyd ¶ Corrumunt enim <sup>3</sup> bonos mores colloquia mala

<sup>1</sup> et written above the line, with caret after tunc.

<sup>2</sup> MS. Orellys.

<sup>3</sup> A scribbled in the left margin.

\* fol. 175, a, col. 1.

¶ Forwhy euyl spechys corruppyn goode manerys (34) ¶ *et vigilate iusti et nolite peccare* (34) ¶ 3ee ri3twiſe wake 3ee; and wille 3ee not synne ¶ *Ignoranciam enim dei quidam habent* ¶ Forwhy þe ygnoraunce of god ſomme haſe þe *whylike ſeyden þe deade to be raysed it was not to beleefe* ¶ *Ad reuerenciam uobis loquor* ¶ But to 3oure ſchame I ſpeke . or to 3oure profyte (35) ¶ *Sed dicit aliquis; quomodo resurgent mortui* (35) ¶ But ſum man ſchal ſeye; how ſchal þei riſe þat ben deade ¶ *Quali autem corpore venient* ¶ In what body ſchal þey come (36) ¶ *Inſipiens tu quod ſeminas non uiuificatur; niſi prius moriatur* (37) \* *et quod ſeminas non corpus quod futurum eſt ſeminas ſed nudum granum; ut puta*<sup>1</sup> *tritici aut alicuius ceterorum* (36) ¶ þou vnwys þe *whiche takys no tent* þat þat þou ſowist is not quyknȳd . but if it be firſt deade; (37) and þat body þat þou ſowyst þou ſowyst not ſuych as it is to come; but a nakȳd korn as whete or of opere ſeedys (38) ¶ *Deus autem dat illi corpus prout uult et unicuique ſeminum propriam corpus* (38) ¶ God forſope gyfes to þat body as he wile; and to eche ſeed þe propre body þerof (39) ¶ *Non omnis caro eadem caro . ſed alia hominum alia pecorum; alia volucrum alia autem piſcium* (39) ¶ Not yche fleſch þe ſame fleſch; but one of man . an oper of beestys . an oper of bryddes . an oper forſope of fyſchis (40) ¶ *Et ſunt corpora celeſtia et corpora terreſtria* (40) ¶ And þer ben heuenly bodyes . and erpely bodyes ¶ *Sed alia quidem celeſtium gloria; alia autem terreſtrium* ¶ But certys þer is an oper ioye of heuenly<sup>2</sup> bodyes; and an oper of erpely (41) ¶ *Alia autem claritas ſolis . alia claritas lune . et alia claritas ſtellarum* (41) ¶ þer is one clarte of þe ſunne and one clartee of þe mone; and an oper clarte of þe ſternys ¶ *Stella autem ab ſtella differt in claritate; (42) ſic et reſurreccio mortuorum* ¶ For þe ſterre differrys fro an oper ſterne in clartyte; (42) ſo ſchal be þe reſureccyon of þe deade ¶ *Seminatur in corrupcionem; ſurget in incorrupcionem; (43) ſeminatur in ignobilitate . ſurget in gloria; ſeminatur in infirmitate; ſurget in uirtute; (44) ſeminatur corpus animale . ſurget ſpiritale; ſi eſt corpus animale . eſt et ſpiritale (45) ſicut ſcriptum eſt;*

<sup>1</sup> MS. *utputa*.<sup>2</sup> In the right margin is written *A*.  
\* fol. 175, a, col. 2.

*factus est primus homo Adam in animam viuentem; nouissimus adam in spiritum viuificantem; (46) sed non prius quod spiritale est; sed quod animale est; deinde quod spiritale est (47) primus homo de terra terrenus; secundus homo de celo celestis; (48) qualis terrenus . tales terreni; et qualis celestis; tales et celestes; (49) Igitur sicut portauimus ymaginem terreni; portemus et ymaginem celestis; (50) hoc autem dico fratres quoniam caro et sanguis regnum dei possidere non possunt neque corruptio incorruptelam possidebit; (51) ecce misterium vobis dico; omnes quidem resurgemus sed non omnes immutabimur ¶ It is sowen<sup>1</sup> in corrupeyoun and it schal ryse vncorruptible; (43) It is sowen in vnnoblesse . and it schal ryse in glorie; It is sowyn in syknesse; and it schal ryse in vertue; (44) It is sowyn in a beestely body; and it schal ryse a gostly body; If per is a beestely body; per is and gostly body; (45) as it is wryten; þe firste man is maad in to a soule lyfande myghty to lyfe by sustenawnce of metys;<sup>2</sup> But þe laste Adam is maad in to a spyrite quykynd; (46) but not þe<sup>3</sup> firste was in hym\* þat is gostly; but þat þat is beestely; þanne aftur þat is gostly (47) ¶ þe firste man is of þe erpe erpely; þe secounde man is of heuen heuenely; (48) suych as þe erpely fadyr wasse suych and þe erpely; and suych as<sup>4</sup> is þe heuenly fadyr; suyche ben þe heuenely; (49) perfore ryght as we haue born þe ymage of þe erpely fadyr; so and here we þe ymage of þe heuenly; (50) þis forsoþe I seye to þou breþere; þat þe flesch and blood; þat is þe dedys of þe flesch . and of þe blood schal not haue þe kyngdam of heuene; nor corrupeyoun schal not haue þe incorrupt kyngdam (51) Loo to þou I seye a mysterye; þat is sumwhat þat is to manye priuee; Alle certys we schal ryse; þat is boþe goode and euylle generally; but alle schal we not be chaungyd; in to þe glorie of immortaltee (52) ¶ In momento in ictu oculi in nouissima tuba (52) ¶ In a moment and in a smytyng of an eye; þat is þe resurecyoun schal bee and in*

<sup>1</sup> In the right margin is written *Sowynng*, surrounded by a line.

<sup>2</sup> In the right margin is written *Augustinus*, surrounded by a line.

<sup>3</sup> Above þe is written *t*.

<sup>4</sup> as written in the left margin, with caret after *suych*.

\* fol. 175, b, col. 1.

pe laste trumpe; *pat is in pe laste sygne pat schal be gifen by pe whyche pise pinges ar fulfild* ¶ *Cane enim tuba; et mortui resurgent incorrupti et nos immutabimur* ¶ For pe trumpe schal synge and pe deade schal ryse vncorrupt; and we schal be vnchaungyd <sup>1</sup> (53) ¶ *Oportet enim corruptibile hoc induere incorruptionem; et mortale hoc induere immortalitatem* (53) ¶ For it byhouys pis corruptible body to clopen incorrupeyoun; and pis deadly body to clope immortalitee (54) ¶ *Cum autem mortale hoc induerit immortalitatem . tunc fiet sermo qui scriptus est* (54) ¶ When forsope pis deadly body schal clope immortalitee; panne schal pe woord be fulfild pat is wryten ¶ *Absorta est mors in victoria* ¶ pe deth of body is swolowyn or destroyed in pe victorie of cristis resurecyoun (55) ¶ *Vbi est mors victoria tua; vbi est mors stimulus tuus; (56) stimulus autem mortis peccatum est; uirtus vero peccati . lex* (55) ¶ Ha dep wher is pi victorie ¶ Ha dep wher is pi prycke (56) ¶ pe <sup>2</sup> prycke forsope of dep is synne; pe vertue forsope of synne . *pat is pe ekynge of synne is pe lawe* (57) ¶ *Deo autem gracias qui nobis dedit victoriam per dominum nostrum iesum christum* (57) ¶ To oure lord forsope be thankyngys pat has gyfen to vs victorie by iesu crist oure lord (58) ¶ *Itaque fratres mei dilecti; stabiles estote et immobiles . abundantes in opere domini semper scientes quod labor vester non est inanis in domino* (58) ¶ perfore my leuest brepere . be see stable and vnmeuable; see aboundynge euere in pe werk of oure lord; see wytynge pat 3oure traunyle is not veyne in oure <sup>3</sup> lorde

\* *D*<sup>E</sup> <sup>4</sup> *collectis autem que fiunt in sanctos sicut ordinavi in ecclesijs Galacie; ita et nos facite* (2) *per unam sabbati* (1) ¶ Of pe gederynges <sup>5</sup> pe whyche ben don in seyntyngs; or for pe vse of seyntyngs; as I hafe ordeyned in pe kyrkes of galathe; so do see (2) by one day of pe sabat ¶ *Unusquisque uestrum apud se ponat recondens quod ei placuerit . ut non cum venero*

<sup>1</sup> *vn-* written in left margin, to be prefixed to *chaungyd*.

<sup>2</sup> *a* scribbled in the left margin. <sup>3</sup> Paragraph-mark before *oure*, with an ornamental line under the words *oure lorde*.

<sup>4</sup> Initial *D* extends down three lines, and across the top margin; its ornamentation extends down three lines more.

<sup>5</sup> In the left margin is written *Gederyng*.

\* fol. 175, b, col. 2.

*tunc collecte fiant* ¶ Eche one of 3ou . putte he vp þat hym lykys weel to gife hydyng it with hymselfe; so þat whenne I come . þenne none be gaderyd (3) ¶ *Cum autem presens fuero quos probaueritis per epistulas . hos mittam perferre gratiam uestram in ierusalem* (3) ¶ When forsoþe I am present with 3ou . I schal sende þem þe whiche 3ee haue profyd worþi by 3oure pistalys for to bere forþ 3oure grace or gyfte in to Ierusalem (4) ¶ *Quod si dignum fuerit ut ego eam mecum ibunt*; (5) *Veniam autem ad uos cum Macedoniam pertransiero* (4) ¶ For if 3ee holdyn it worþi þat I go; þei schal go with me; (5) I schal come forsoþe to 3ou when I haue passed Macedoyne ¶ *Nam macedoniam pertransibo*; (6) *apud uos autem forsitan manebo vel etiam hiemabo ut uos me deducatis quocumque iero* ¶ For I schal passe by macedoyne; (6) and at 3ou forsoþe I schal dwelle; or dwelle by hap in wynter with 3ou; so þat 3ee lede me fro þenne whyder so euere I go (7) ¶ *Nolo enim uos modo in transitu uidere; spero enim me aliquantum temporis manere apud uos* (7) ¶ Forwhy I wyl not see 3ou passandy; forwhy I trowe me a lytyl tyme to dwelle with 3ou<sup>1</sup> ¶ *Si dominus permiserit* ¶ If god haue suffryd (8) ¶ *Permanebo autem Ephesy usque ad pentecosten* (8) I schal forsoþe dwellen at Ephesy tyll Pentecost (9) ¶ *Hostium enim michi apertum est magnum et euident et aduersarij multi* (9) ¶ For þer is a gret dore opyn to me . and an euident; þat is þer ben many mennys hertys redy to heryn; and þer ben manye aduersaryes . þe whyche castyn to lette (10) ¶ *Si autem uenit tymotheus . Videte ut sine timore sit apud uos* (10) ¶ If tymothe forsoþe come to 3ow; see 3ee . þat he be without ferdnesse at 3ou ¶ *Opus enim domini operatur sicut et ego*; (11) *ne quis ergo illum spernat* ¶ Forwhy þe werk of god he wirkys as I do; (11) þefore no man despyse hym ¶ *Deducite autem illum in pace ut ueniat ad me; expecto enim illum cum fratribus* ¶ Led 3ee hym fro þen in pees: so þat he come to me: for I abyde him with þe breþere þat ben with hym (12) ¶ *De Apollo autem fratre natum uobis facio quoniam multum rogaui eum ut ueniret ad uos cum fratribus . et relique non fuit voluntas eius \* ut nunc reniret*

<sup>1</sup> Part of v. 7 in Latin and English almost obliterated.

\* fol. 176, a, col. 1.

(12) ¶ Of apollo forsope I make it knowyn to 3ou . þat myche I prayede hym þat he schulde come . to 3ou with breþere; and forsope it was not his wille þat he schulde comyn now ¶ *Veniet autem cum ei uacuum fuerit* ¶ He schal come forsope when it is voyde . or couinable (13) ¶ *Vigilate; state in fide . uiriliter agite et confortamini in domino .* (14) *et omnia uestra in caritate fiant* (13) ¶ Wake 3ee; stande 3ee in þe feyth; do 3ee manly; and be 3ee confortyd in oure lord; (14) and alle 3oures be þey don in charytee (15) ¶ *Obsecro autem uos fratres . nostis domum stephane et fortunati . quoniam sunt primicie achaie . et in ministerium sanctorum ordinauerunt seipsos* (16) *ut et uos subditi sitis eiusmodi; et omni cooperanti et laboranti* (15) ¶ I beseche forsope breþere 3ee þat knowe þe hous of stephane and of fortunate . and of achaia . (16) þat 3ee be subiect to þem and of suýche maner to alle wyrkyng and trauaylyng (17) ¶ *Gaudeo autem in presenciu stephane et fortunati et Achaci . quoniam id quod uobis deerat ipsi suppleuerunt .* (18) *refecerunt enim et meum spiritum et uestrum* (17) ¶ I ioye forsope in þe presence of stephan . and Fortunate and achaye; forwhy þat 3ee wantyd þey fulfilden (18) and þey refetydyn my spyryte and 3ourys ¶ *Cognoscite ergo qui eiusmodi sunt* ¶ þerfore knowe 3ee alle þem þat ben of suých maner (19) ¶ *Salutant uos ecclesie Asie; saluant uos in domino multum Aquilia et Prisca cum domestica sua ecclesia apud quos et hospitor;* (20) *saluant uos fratres omnes saluate uos inuicem in osculo sancto;* (21) *salutacio mea manu pauli* (19) ¶ Alle þe kyrkys of Asye greetyn 3ou in oure lord; þer greeten 3ou Aquyla and Prisca with þeyre comun kyrke with whom I am hostagid<sup>1</sup>; (20) Alle breþere greeten 3ow; greet 3ee 3ou togydere wyth holy kosse; (21) my salutacyoun is writen with þe hand of Powyl (22) ¶ *Si quis non amat dominum nostrum iesum christum sit anathema maranatha;* (23) *Gracia domini nostri iesu christi uobiscum;* (24) *Caritas mea cum omnibus uobis in christo Iesu Amen* (22) ¶ Whoso loues not oure lord Iesu crist; be he cursyd tyl oure lord come . or in comyng of oure lord (23) ¶ þe grace of oure lord Iesu crist be with 3ou; (24) my charyte . be it with alle 3ou in Iesu crist AMEN.

<sup>1</sup> Part of v. 19 in English almost obliterated.

## II. AD CORINTHIOS.

*PAulus*<sup>1</sup> *Apostolus christi Iesu per uoluntatem dei; et tymotheus frater ecclesie dei . que est Corinthi cum sanctis omnibus qui sunt in vniuersa Achaya; (2) Gracia uobis et pax a deo patre nostro et domino Iesu christo (1) ¶ Powyl þe apostyl of Iesu crist by þe wyl of god; and Tymothe þe broþer of þe kyrke of god . þat is at Corynthy with alle þe seyntyng þe whiche ben in Achaye; (2) Grace to ȝou and pees of god oure fadyr and oure lord Iesu criste (3) ¶ Benedictus deus et pater \* domini nostri Iesu christi; pater misericordiarum et deus tocius consolacionis (4) qui consolatur nos in omni tribulacione nostra . ut possimus et ipsi consolari eos qui in omni pressura sunt per exhortacionem qua exhortamur et ipsi a deo (3) ¶ Blessyd god and fadyr of oure lord Iesu criste; and god of alle confort (4) þat confortys vs in alle oure trybulacyoun; so þat we may conforte þem þe whiche ben in any pressure . by þe exhortacyoun with þe whiche we ben styryd of god (5) ¶ Quoniam sicut abundant passiones christi in nobis; ita et per christum abundat consolacio nostra (5) ¶ Forwhy ryght as þe passyouns of crist aboundyn in vs; so oure confort aboundip by Iesu crist (6) ¶ Siue autem tribulamur pro uestra exhortacione et salute . siue consolamur pro uestra consolacione . siue exhortamur pro uestra exhortacione et salute que operatur tolerantiam earundem passionum; quas et nos patimur; (7) ut spes nostra firma sit pro uobis scientes quoniam sicut socij passionum estis ita eritis et consolacionis (6) ¶ Wheper forsope we<sup>2</sup> suffre trybulacyoun . it is for ȝoure exhortacyoun and hele; or wheper we ar confortyd . it is for ȝoure confort and hele; or wheper we ben exhordyd; it is for ȝoure exhortacyoun and hele; þe whiche wyrkys in vs sufryng of þe same passyouns þe whiche we*

<sup>1</sup> Initial *P*- extends down into the lower margin.

<sup>2</sup> -e of *we* above the line, with earet.

\* fol. 176, a, col. 2.

suffryn; (7) *pat* oure hope be stable for 3ou; 3ee witynge *pat* as 3ee ben felaws of *pe* passyouns; so schal 3ee ben *and* of *pe* consolacyoun (8) ¶ *Non enim uolumus uos ignorare fratres de tribulacione nostra que facta est in Asia . quoniam supra modum grauati sumus supra uirtutem ita ut tederet nos etiam uiuere* (8) ¶ *perfore* we wil not 3ou to vuknowe brepere of oure tribulacyoun *pat* is don to vs in Asia; *pat* we ar greuyd ouer mesure . *and* ouer vertue . so *pat* It schulde yrken vs to lyfe (9) ¶ *Sed ipsi in nobis ipsis responsum habuimus mortis; ut non sumus fidentes in nobis; sed in deo qui suscitatur mortuos; (10) qui de tantis periculis eripuit nos et eripit*<sup>1</sup> *in quem speramus quoniam et adhuc eripiet (11) adiuantibus et uobis in oracione pro nobis ut ex multarum personis facierum eius que in nobis est donacionis per multos gracie agantur in nobis* (9) ¶ But *and* We hadden *pe* answeere of dep in oure self *pat* we ben not trestyng in vs; but in god . *pe* whyche reyses *pe* deade . (10) *and* has delyuerd vs of so manye peryles *and* delyneres . in whom we hopen *pat* 3it he schal delyuere . (11) to 3ou helpande in prayers for vs; so *pat* of *pe* personys of manye facys *pat* is of dyuerse vertues and dyuerse agys gracys be 3ooldyn to god for vs þurgh many trewe men of *pat* gifte *pe* whiche is in vs (12) ¶ *Nam gloria nostra hec est testimonium consciencie nostre; quod in simplicitate et sin \* ceritate dei . et non in sapientia carnali sed in gracia dei conuersati sumus in hoc mundo; (12) abundancius autem ad uos* ¶ Forwhy oure ioye is *pat*; *pe* witnesse of oure conseyence *pat*<sup>2</sup> we ar conuersaunt in þis world in symplenesse *and* poerenesse of god . *and* not of fleschly wysdam . but in *pe* grace of god more aboundantly forsope . We ar conuersaunt at 3ou (13) ¶ *Non enim alia scribimus vobis quam que legistis et cognoscitis* (13) ¶ For we hafe not wryten to 3ou opere thynges þan 3ee hafe red *and* hafe knowyn ¶ *Spero autem quod usque in finem cognoscetis (14) sicut et cognouistis nos ex parte . quia gloria uestra sumus sicut et nos nostra in die domini nostri iesu christi* ¶ I hope forsope *pat* to *pe* ende 3ee schal knowe . (14) as 3ee knowyn vs of

<sup>1</sup> *et eripit* written in right margin, surrounded by a line, showing that they are to be inserted after *nos*.

<sup>2</sup> In the left margin is written : *Conseyence*, with a line drawn round it.

\* fol. 176, b, col. 1.

partye; for 3oure ioye we ben as 3ee ben oures in þe day of oure lord iesu cryste (15) ¶ *Et in hac confidencia uolui prius venire ad uos . ut secundam gratiam haberetis* (16) . et per uos transire in macedoniam et iterum a macedonia venire ad uos et a uobis deduci in Iudeam (15) ¶ and in þis tryst I wolde first come to 3ou . so þat 3ee schulden hafē aftyr grace . (16) and by 3ou I wolde passe in to macedoyne . and eft fro macedoyne come to 3ou and of 3ou be lad in to Iudee (17) ¶ *Cum ergo hoc uoluissē numquid leuitate vsus sum* (17) ¶ þerfore when I wolde þis thyng wheper I vse lyghthede ¶ *Aut que cogito secundum<sup>1</sup> carnem cogito ut sit apud me est et non* ¶ Or þat þat I thenke wheper I thenke it aftyr þe flesch þat it be at me 3e and nay (18) ¶ *Fidelis autem deus quia sermo noster qui fuit apud uos non est in illo est et non sed est in illo est* (18) ¶ Trewe forsope is god for oure worde<sup>2</sup> þe whylke was at 3ou . is not in hym . it is . and it is not (19) ¶ *Dei enim filius iesus christus qui in uobis per nos predicatus est per me et Siluanum et tymotheum non fuit in illo est et non; sed . est in illo fuit* (19) ¶ forsope<sup>3</sup> iesu crist goddys sone<sup>4</sup> þe whiche is in 3ou prechyd by vs . by me and Syluan and tymothe . it was not in hym . it is . and it is not . þat is lefyng was not in hym; but it is . þat is affermyng of soþnes onely was in hym . (20) ¶ *Quot quot enim promissiones dei sunt in illo est<sup>5</sup>* (20) ¶ Forwhy þe behestys of god how manye þey ben . þey ben in hym it is or 3ee þat is vryte and complecyoun ben by hym gyffen ¶ *Ideo et per ipsum amen dicimus deo ad gloriam nostram* ¶ and þerfore by hym we seyn amen to god þat is a woord of soþnesse and \* þat is to oure ioye . (21) *Qui autem confirmat nos uobiscum in christo; et qui vnxit nos deus; et qui signauit nos deus;* (22) *et dedit pignus spiritus in cordibus nostris* (21) ¶ God forsope it is þe whiche has confermyd vs with 3ou in crist; and þe whyche has ennoyntid vs . and þe whiche has markyd vs; (22) and has gifen þe wed of þe holy gost in oure hertis (23) ¶ *Ego*

<sup>1</sup> Space across which a line is drawn before *secundum*.

<sup>2</sup> In the text *lord*, cancelled, is written after *oure*; in the left margin is *worde*, with caret.

<sup>3</sup> a scribbled in left margin.

<sup>4</sup> MS. *goddysone*.

<sup>5</sup> MS. *et*.

\* fol. 176, b, col. 2.

*autem testem inuoco domini in animam meam; quod parcens vobis non veni ultra Corinthum* (24) *non quia dominamur fidei vestre; Sed adiutores Sumus gaudii vestri; nam fide statis* (23) ¶ I forsope calle god in to witnesse ageyns my soule pat I sparande to 3ou ne cam to Corynthy ouer pe fyrste sip; (24) not for we lordschypydyn of 3oure feyth purgh coaccyoun; but wilfully we ben helperys of 3oure ioye; forwhy purgh feip 3ee standyn<sup>1</sup>

**S**tatui<sup>2</sup> *autem hoc ipsum apud me ne iterum in tristitia venirem ad vos* (1) ¶ I stable forsope pat same at me . pat I schulde not eft come to 3ow in sorwefulnesse (2) ¶ *Si enim contristo vos quis est qui me letificet nisi qui contristatur ex me* (2) ¶ perfore if I maake 3ou sory who is he pat gladys me but he pat is sory of me; (3) ¶ *Et hoc ipsum scripsi vobis ut non cum venero tristitiam super tristitiam habeam; de quibus oportuerat me gaudere; confidens in vobis quia meum gaudium omnium vestrum est* (3) ¶ and pat same I wrot to 3ou . pat when I schulde hafen come . pat I hafe not sorwe vp on sorewe; of pe whiche it behouyde me to hafe ioye; I am tristande in alle 3ou pat my ioye is alle 3ourys (4) ¶ *Nam ex multa tribulacione et angustia cordis scripsi vobis per multas lacrimas . non ut contristemini . sed ut sciatis quam caritatem habeam*<sup>3</sup> *abundancius in vobis* (4) ¶ Forwhy of myche trybulacyoun and anguysch of herte I hafe wryte to 3ou by manye terys pat 3ee be not sorweful; but pat 3ee witen whiche charyte I hafe schewyd in 3ou more abundauntly pan in opere (5) ¶ *Si quis autem contristauit non me contristauit . sed ex parte ut non onerem omnes vos* (5) ¶ Whoso forsope has maad me sory not onely me has he maad sory; but 3ou of sum dele . pat I chargyd not 3ou alle (6) ¶ *Sufficit illi qui eiusmodi est obiurgacio hec que fit a pluribus* (7) *ita ut econtrario magis donetis et consolamini; ne forte abundanciore tristitia absorbeat qui eiusmodi est* (6) ¶ pat chydyng pat is don of manye of 3ou suffisys to hym pat is of suyche manere; (7) so

<sup>1</sup> Paragraph-mark before *standyn*.

<sup>2</sup> Initial S- extends down three lines, its ornamentation down twelve more. In the right margin is written c<sup>m</sup> 2, cap<sup>m</sup> 2, surrounded by a fine line.

<sup>3</sup> *habeam* written in the right margin, with caret after *caritatem*.

pat ȝee ageyns pat raper forgyfe *and* counforte hym . lest by hap he pat is of suychē maner be swolowyd of þe deuyl purgh a more abundaunt sorewe (8) ¶ \* *Propter quod obsecro uos ut confirmetis in illo caritatem* (8) ¶ For þe whyche I beseche ȝow pat ȝee conferme charyte in hym (9) ¶ *Ideo enim et scripsi ut cognoseam experimentum uestrum . an in omniū obediētes sitis* (9) ¶ þerfore forsope piſe thyngys I wrote; þat I schulde knowen ȝoure experyment or *preſe* wheper ȝee be obedyent in alle thyngē (10) ¶ *Cum autem aliquid donastis et ego* (10) ¶ To Whom forsope ȝee anythyng forgyfen *and* I ¶ *Nam et ego quod donaui si quid donaui propter uos in persona christi* (11) *ut non circumueniamur a sathana non enim ignoramus cogitationes eius* ¶ Forwhy *and* I if anythyng forgaf for ȝou I forgaf in þe persone of crist (11) þat we be not disseyued of satan; forwhy we knowe not his thoughtys (12) ¶ *Cum venissem autem troadem propter ewangelium christi et ostium michi apertum esset in domino; (13) non habui requiem spiritui meo . eo quod non inuenerim titum fratrem meum; sed ualefaciens eis profectus sum in macedoniam* (12) ¶ When forsope I schulde haſe comen to Troiadem for þe ewangelye of crist; *and* a gret dore were open to me . þat is mennys hertys were redy to resceyfe þe ewangelye in oure lord; (13) I had no reste to my spyryte for þat I fond not Tyte my broþer; but I farynge hem weel passe forth in to Macedoyne (14) ¶ *Deo autem gracias qui semper triumphat nos in christo iesu et odorem sue noticie manifestat per nos in omni loco* (15) *quia*<sup>1</sup> *christi bonus odor sumus deo . in hijs qui salui fiunt; et in hijs qui pereunt* (14) ¶ To god forsope be thankynges þe whyche makys vs to haſe þe victorye in iesu crist; *and* makys opyn þe smel of hys knowyng by vs in eche stede; (15) for cristys goode smel we ben to þem þat ben safe; *and* to þem þat perschyn (16) ¶ *Et alijs quidem odor mortis in mortem; alijs autem odor uite in uitam* (16) ¶ To som forsope we ben smel of dep in to dep euerlastyng to opere forsope þe smel of lyf . in to lyf ¶ *Ad hec quis tam ydoneus* ¶ *and* to piſe thynges whyche of þe false apostolys is so able

<sup>1</sup> a scribbled in left margin.

\* fol. 177, a, col. 1.

*as we apostolys As who sey none (17) Non enim sumus sicut plurimi adulterantes uerbum dei; sed ex sinceritate sicut ex deo coram deo in christo loquimur (17) ¶ Forwhy we ben not as manye of þem; auowtryande þe woord of god; But we spekynde þe woord of god in purenesse . not for wynnyng . nor with mengyng of fables but as we hafe lerned of god; and pat we don by fore god pat we plesse to hym in crist*

*Incipimus*<sup>1</sup> *iterum nosmetipsos commendare (1) ¶ We bygynnyn eft to commende ȝoure selfe ¶ Numquid aut egemus sicut quidam\* commendacijs epistulis . ad uos aut ex uobis ¶ Or wheper we nedyn preysyd pystolys sent fro opere to ȝou . or of ȝou to opere as summe false apostolys commendyn (2) ¶ Epistula nostra uos estis scripta in cordibus uestris . que scitur et legitur ab omnibus hominibus (3) manifestati; quoniam epistula estis christi . ministrata a nobis . et scripta non atramento sed spiritu dei uiui . non in tabulis lapideis . sed in tabulis cordis carnalibus (2) ¶ Oure pistyl wryten in oure hertys ȝee ben þe whyche is knowyn and red of alle men . (3) ȝee made opyn in alle pat ȝee ben þe pystyl of crist mynystrid of vs . and wryten not with attrament . but with þe spyryte of quyk god not in stonene tables . but in fleschly tables of þe herte (4) ¶ Fiduciam autem talem habemus per christum ad deum . (5) non quod sufficientes sumus aliquid cogitare a nobis quasi ex nobis; sed sufficiencia nostra ex deo est . (6) qui et idoncos nos fecit ministros noui testamenti . non littera sed spiritu (4) ¶ perfore we hafe suych a trest purgh crist to god; (5) not pat we ben sufficyent to þenke any thyng of vs . as of vs; but oure sufficyence is of god (6) þe whyche has made vs hable mynystres of þe newe testament not purgh lettre but purgh spyryte ¶ Littera enim occidit; spiritus autem uiuificat ¶ Forwhy þe lettre slep . withoute þe spyrit; þe spyryt forsoþe quykens (7) ¶ Quod si ministracio mortis*

<sup>1</sup> Initial *I*- extends down three lines and into the lower margin, its ornamentation extends in the lower margin along the width of the column and half of the next. In the left margin *cap*<sup>m</sup> 3<sup>m</sup> c<sup>m</sup> 3, surrounded by a red line.

\* fol. 177, a, col. 2.

*literis deformata in lapidibus fuit in gloria . ita ut non possent intendere filij israhel in faciem moysy propter gloriam uultus eius que euacuatur*; (8) *quomodo non magis ministracio spiritus erit in gloria* (7) ¶ For if þe mynystracyoun of dep fully wryten purgh lettrys in stonene tablys was in ioye of *Moyes* so þat childre of israhel myghte not loke in to þe face of hym for þe glorye or þe bryghtnesse of his chere þe whyche glorye is voydyd; (8) How not *myche* more þe mynystracyoun of þe spyryt schal be in glorye (9) ¶ *Nam si ministracio dampnacionis gloria est multo magis abundat ministerium iusticie in gloria* (9) ¶ Forwhy if þe mynystracyoun of dampnacyoun is in glorye *myche* more þe mynysterye of ryghtwysnesse aboundis in glorye (10) ¶ *Nam nec glorificatum est quod claruit in hac parte propter excellentem gloriam* (10) ¶ Forwhy þat þat was cler of *Moyes* . in þat part of hys face is not glorifyed for þe excellent glorye of þe *newe testament* (11) ¶ *Si enim quod euacuatur per gloriam est . multo magis quod manet in gloria est* (11) ¶ For if þat þat is voyded is purgh glorye . *myche* more þat þat dwellys is in glorye (12) ¶ *Habentes igitur talem spem multa fiducia etimur*; (13) *et non sicut moyses ponebat velamen super faciem suam ut non intenderent filij israhel in faciem eius quod euacuatur*; (14) *sed obtusi sunt sensus eorum* (12) ¶ þerfor we hafande suych an hope . we vsen a greet trest . þat is we *excersysen vs þu[r]gh vse in goode werkys* purgh þat trest <sup>1</sup> (13) ¶ and not as *Moyes* sette his veyl vp on hys face þat þe childre of israhel schulde not loke in to his face þe whyche veyl now purgh grace is voydyd; (14) but þeyre wittes ben dulle; þat is þeyre *resoun is dulle* and *may not perse* as longe as þey leue not ¶ *Vsque in hodiernum enim diem idipsum velamen in lectione ueteris testamenti manet non reuelatum quoniam in christo euacuatur* ¶ Forwhy vn to þis day dwellys þe same veyl in þe lessoun of þe oolde testament For þey *vndyrstande not operwyse* now þan þei dyle byfore þe aduent of crist not schewid þat þat *veyle* is voydyd in crist (15) ¶ *Sed usque in hodiernum*

<sup>1</sup> In the left margin is written *Ambrosius*, surrounded by a fine wavy line.

*diem cum legitur Moyses velamen est positum super cor eorum* (15) ¶ But vn to þis day . þof Moyses be rad ; þat is þe olde testament rad þe veyl is set vp on þeire herte (16) ¶ *Cum autem conuersus fuerit ad dominum auferetur velamen* (16) ¶ þat is derknesse and blyndnesse is vp on þeire herte when forsoþe any is turned to god . þe veyl schal be don a wey (17) ¶ *Dominus autem spiritus est vbi*<sup>1</sup> *autem spiritus domini . ibi libertas* (17) ¶ For þe lord is a spyryt . and where so forsoþe is þe spyryt of oure lord þurgh grace in dwellyng þer is þe fredam of vnderstandyng and of doying (18) ¶ *Nos uero omnes reuelata facie gloriam domini speculantes . in eandem*<sup>2</sup> *ymaginem transformamur . a claritate in claritatem tamquam a domini spiritu* (18) ¶ We alle forsoþe vnueyld þe face byholdande þe glorie of god . ar transformyd in to þe same ymage . fro glorie in to glorie fro cleernesse in to cleernesse as of þe spyryte of god

*I*deo<sup>3</sup> habentes hanc ministracionem iuxta quod misericordiam consecuti sumus non deficimus (2) sed abdicamus occulta dedecoris non ambulantes in astucia . neque adulterantes uerbum dei ; sed in manifestacione ueritatis commendantes nosmetipsos ad omnem conscienciam hominum coram deo (1) ¶ and þerfore we hafande þis mynystracyoun by þat þat we ar folewyd þe mercy of god we fayle not . for any aduersetees . (2) but we forsake þe priuytes of schame . þat is alle fylþe of vnclene thoughtys<sup>4</sup> . not goande in falsnes \* of ypocrisye nor auowtriande þe woord of god þurgh mengyng of falste or prechyng for wynnynge . but we gon in þe opyneschewyng of sopnesse commendande oure self to eche conseyence of man by fore god (3) ¶ *Quod si etiam apertum*<sup>5</sup> *est ewangelium nostrum in hijs que pereunt est opertum . (4) in quibus deus huius seculi excecauit mentes infidelium ut non fulgeat illuminacio ewangelij glorie christi, qui est ymago dei* (3) ¶ But if

<sup>1</sup> a scribbled twice in left margin.

<sup>2</sup> MS. *eandem*.

<sup>3</sup> Initial *I* extends down three lines ; another letter *I* in the left margin extends down twenty-two lines in all, and below into the lower margin. Beside it is written c<sup>m</sup> 4, ca 4, surrounded by lines with dots.

<sup>4</sup> A hand drawn in the lower margin points to this word.

<sup>5</sup> Over the initial *a*- of this word is written *o*.

\* fol. 177, b, col. 2.

oure ewangelye<sup>1</sup> be hyd 5e in to þem þat perschyn . (4) in þe whyche god of þis world has blent þe thoghtys of þe vntrewe; so þat þe lyght schyne not of þe ewangelye of glorie of criste þe whyche is goddys ymage (5) ¶ *Non enim nosmetipsos predicamus sed iesum christum dominum nostrum; nos autem seruos uestros per iesum;* (6) *quoniam deus qui dixit de tenebris lucem splendescere illuxit in cordibus nostris ad illuminacionem sciencie claritatis dei in faciem christi iesu* (5) ¶ Forwhy we<sup>2</sup> prechen not oure selfe but oure lord iesu crist ¶ We forsope *seyn vs to be* 5oure seruauuntys purgh iesu . þe whyche enioynes vs þat purgh Iesu criste; (6) for þat god þe whyche byddys lyght to shyne out of derknesse he lyghtyns in oure hertys to þe lyghtyng of þe kunnyng of claryte of god in þe face of Iesu crist (7) ¶ *Habemus autem thesaurum istum in uasis fictilibus ut sublimitas sit uirtutis dei et non ex nobis.* (8) *In omnibus tribulacionem patimur; sed non angustiamur; Asporiamur . sed non destituimur;* (9) *persecucionem patimur . sed non derelinquimur; humiliamur sed non confundimur; deicimur . sed non perimus* (7) ¶ We hafe forsope þis tresor in brytil vesselys þat þe heynesse be of þe vertue of god and not of vs; (8) ¶ In alle thyng we suffre trybulacyoun . but we be not anguysched . we ben maad poere . but we ben not forsakyn of god; (9) We suffre persecucyoun but we ben not forlefft; We ben mekyd but we ben not schent (10) ¶ *Semper mortificacionem iesu in corpore nostro circumferentes; ut et uita iesu in corporibus nostris manifestetur* (10) ¶ Euermore We berende aboute þe mortificacyoun of iesu in oure body; so þat þe lyf of iesu be schewyd opyn in oure Bodyes (11) ¶ *Semper enim nos qui uiuimus in mortem tradimur propter iesum; ut et uita Iesu manifestetur in carne nostra mortali* (11) ¶ perfore euermore we þat lyfen we be bytan in to dep for iesu; so þat þe lyf of iesu be schewyd opyn in oure deadly flesch (12) ¶ *Ergo mors operatur in nobis; uita autem in uobis; (13) habentes autem eundem spiritum fidei sicut scriptum est* (12) ¶ perfore þe dep<sup>3</sup> wyrkys \* in vs; þe lyf of iesu . but þe lyf purgh þe whyche

<sup>1</sup> A scribbled twice in the right margin.

<sup>2</sup> we written in the margin, to be inserted after *forwhy*.

<sup>3</sup> a scribbled in the lower margin.

\* fol. 178, a, col. 1.

see han lykyng in erpely thyngys wyrkys in 3ou deþ euerlastyng .  
 (13) We hafande þe same spyryt of þe feiþ . as it is wryten ¶ *Credidi propter quod locutus sum . et nos credimus propter quod loquimur*; (14) *scientes quoniam qui suscitauit iesum et nos cum iesu suscitabit . et constituet uobiscum* ¶ I hafe leuyd and perfore I hafe spokyn; and we han beleuyd for þe whyche we hafe spokyn; (14) witande þat he þat reysede oure lord iesu . schal reyse vs with iesu . and stablen vs with 3ou (15) ¶ *Omnia enim propter uos ut gracia abundans per multos graciaryum actione abundet in gloriam dei* (16) *propter quod non deficimus* (15) ¶ Alle þynges perfore we don for 3ou so þat grace aboundaunde þurgh manye in doande of thankynges; abounde it in to þe glorie of god (16) for þe whyche we fayle not in tribulacyouns ¶ *Sed licet his qui foris est noster homo corrumpitur . tamen his qui intus renouatur de die in diem* ¶ But þof he þat is with oute oure man be brokyn; nepelees he þat is withinne is renewyd fro day in to day (17) ¶ *Id enim quod in presenti est momentaneum et leue tribulacionis nostre supra modum in sublimitate eternum glorie pondus operatur in nobis*; (18) *non contemplantibus nobis que videntur*; sed *que non videntur*; *que enim videntur temporalia sunt*; *que autem non videntur eterna sunt* (17) ¶ þat perfore of oure tribulacyoun<sup>1</sup> þat is now momently and lyght it wyrkys in vs euerlastyng charge of glorie ouer mesure in heuene . (18) not to þe lokyng þe thyngys þe whiche been seen; but þoo thynges þat been not seen. ¶ Forwhy þoo thynges þe whyche be seen . þei ben temporel thynges; þoo forsoþe þat ben not seen . þei bene euerlastande þynges.

**S**cimus<sup>2</sup> enim quoniam si terestris domus nostra huius habitacionis dissoluatur quod edificacionem ex deo habemus domum non manufactam eternam in celis (1) ¶ and perfore we wyten þat if oure erpely hous of þis habitaeyoun be vndon . þat we hafe a byldyng stablyd of god þ[e] hous euerlastande in heuen not maad with mannys handys (2) ¶ *Nam in hoc ingemiscimus habita-*

<sup>1</sup> A hand in the left margin with the inscription *tribulacionum*.

<sup>2</sup> Initial *S* extends down three lines, its ornamentation down six more. In the left margin is written *cap<sup>m</sup> 5<sup>m</sup> c<sup>m</sup> 5*, surrounded by a red line.

cionem nostram que de celo est super indui cupientes . (3) *si tamen vestiti et non nudi uideamur* (2) ¶ Forwhy in þis thyng we sorwyn coueytande to be clad oure habitacyoun þe whylke is of heuen . (3) if it so be þat we be founden clad with vertues and not nakyd fro vertues (4) ¶ *Nam et qui sumus \* in hoc tabernaculo ingemiscimus grauati eo quod nolumus expoliari . sed super uestiri ut absorbeatur quod mortale est a uita* (4) ¶ Forwhy and we þat ben in þis tabernacle sorwyn we greeuyd þat we wil not be spoyld of þis body . but ben ouerclad ; so þat þat is deadly be swolewyd of þe lyf (5) ¶ *Qui autem efficit nos in hoc ipsum deus est qui dedit nobis pignus spiritus* (5) ¶ He forsoþe þat makys vs þat thyng for to coueyte immortalitee god he is þe whylke has gyfen vs þe wed of þe holy spyrite (6) ¶ *Audentes igitur semper et scientes quoniam dum sumus in corpore peregrinamur a domino* (6) ¶ þerfore we daryng and euermore wytande þat whil we ben in þis deadly body we ben styryd fro god (7) ¶ *Per fidem enim ambulamus et non per speciem* (7) ¶ and þerfore we gon purgh feyth of inuysyble thynges and not by þe byeng of visyble thynges (8) ¶ *Audemus autem et bonam uoluntatem habemus magis peregrinari a corpore . et presentes esse ad dominum .* (9) *et ideo contendimus siue absentes siue presentes placere illi* (8) ¶ We hafe good wylle forsoþe . and we dar more to be remuyd fro þe body ; and to ben present at god ; (9) and þerfore wheþer we ben absent . or present we stryve to plesyn hym (10) ¶ *Omnes enim nos manifestari oportet ante tribunal christi . ut referat unusquisque propria corporis . prout gessit siue bonum . siue malum* (10) ¶ þerfore it behouys alle vs to be maade opyn byfore þe seete of god þat eche one of vs telle þe propre dedys of þe body as he has don wheþer it be good or euylle (11) ¶ *Scientes ergo timorem domini hominibus suademus . deo autem manifesti sumus* (11) ¶ þerfore we knowande þe drede of god . we amonestyn to men ; þat þei drede and escheue þe euylle . for to god forsoþe we ben made opyn ¶ *Spero autem et in consciencijs uestris manifestos nos esse* ¶ I hope forsoþ vs to be apreuyd or shewyd opyn in oure conscience (12) ¶ *Non iterum commendamus nos uobis . sed*

*occasionem damus uobis gloriandi pro nobis; ut intellectum habeatis ad eos qui in facie gloriantur; et non in corde* (12) ¶ We com-  
 mende not vs eft to ȝou . but we gyfen occasyoun eft to ȝou to  
 ioyen for vs; pat ȝee hafe *sumwhat to seye to þem þe whyche*  
*joyen in þe face pat is in þe syghte of men and not in þe herte . pat*  
*is in gostly thynges* (13) ¶ *Siue enim mente excedimus deo . siue*  
*sobrii sumus uobis* (13) ¶ For wheper we excedyn in thoght . or  
 we ben \* sobre to ȝou . to god . *it is to be left and not of man to be*  
*demyd*<sup>1</sup> (14) ¶ *Caritas enim christi urget nos . existimantes hoc .*  
*quoniam si unus pro omnibus mortuus est; ergo omnes mortui*  
*sunt* (14) ¶ Forwhy þe charite of crist streynes vs; hopande pat .  
 pat if one be dead for alle eke alle ben deade . *fro þe ooldnesse of*  
*synne for þe whyche crist is dead* (15) ¶ *Et pro omnibus mortuus*  
*est christus . ut et qui uiuant iam non sibi uiuant . sed ei qui pro*  
*ipsis mortuus est et resurrexit* (15) ¶ and for alle crist is dead . so  
 pat pey pat lyfen now lyfe pey not to þemselfe; but to hym  
 þe whiche is dead for þem . and roos fro dep (16) ¶ *Itaque nos*  
*ex hoc neminem nouimus secundum carnem; et si cognouimus*  
*secundum carnem christum . sed nunc iam non nouimus* (16)  
 ¶ and<sup>2</sup> perfore we knowyn . pat *is we preysen no man lifande*  
*after þe flesch; and if we hafe knowyn crist after þe flesch to ben*  
*deadly . but now after pat he roos we knowe not hym after þe*  
*flesch to ben deadly* (17) ¶ *Si qua ergo in christo noua creatura*  
*uetera transierunt . ecce facta sunt omnia noua; (18) omnia autem*  
*ex deo qui reconciliauit nos sibi per christum; et dedit nobis*  
*ministerium reconciliacionis; (19) quoniam quidem deus erat*  
*in christo mundum reconcilians sibi non reputans illis delicta*  
*ipsorum et posuit in nobis uerbum reconciliacionis; (20) pro*  
*christo ergo legacione fungimur . tamquam deo exhortante per nos;*  
*Obsecramus pro christo reconciliamini deo; (21) Eum qui non*  
*nouerat peccatum . pro nobis peccatum fecit ut nos efficeremur*  
*iusticia dei in ipso* (17) ¶ perfore if any creature is newe; in  
 crist he is newe; ¶ Olde thynges passyn; and lo alle thynges  
 ben made newe; (18) Alle thynges ben of god . þe whyche has

<sup>1</sup> In the left margin is written *Ambrosius*, surrounded by a line.

<sup>2</sup> In the left margin is written a large *a*.

\* fol. 178, b, col. 1.

recounslyd vs to hym purgh crist . and has gyfen to vs þe mynysterye of reconcylyacioun; (19) ¶ For certys god was in crist reconcylande þe world to hym . not puttande to þem þeyre trespas *euerlastandy to be punyschyd* . and in vs he has sett or gyffen þe woord of reconcylyacioun; (20) For crist þefore we vse legaeyoun as god exeytande by vs; ¶ We beseche ȝou for cristis loue be ȝee reconcylyd to god . (21) for god þe fadyr has maad hym þat knew no synne; synne þat *is to be holdyn a synnar* þat we schulde ben maad þe rightwysnesse of god in hym<sup>1</sup>

**A***diuantes*<sup>2</sup> *autem exhortamur; ne in uacuum gratiam dei recipiatis* (1) ¶ We helpande exhorten ȝou þat ȝee resceyfe not in veyn þe grace of god (2) ¶ *Ait enim; tempore accepto exaudiui te; et in die salutis adiuui te* (2) ¶ For he seys; In tyme<sup>3</sup> \* accept I herde þee; in a day of hele I halp þee ¶ *Ecce nunc tempus acceptabile . ecce nunc dies salutis* . (3) *nemini dantes ullam offensionem ut non vituperetur ministerium nostrum* ¶ Lo now þe tyme acceptable . lo now þe day of hele; (3) we gifande to no man any wrathe or schauudre . þat oure mynysterye be not blamyd (4) ¶ *Sed in omnibus exhibeamus nosmetipsos sicut dei ministros in multa paciencia in tribulacionibus in necessitatibus . in angustijs* (5) *in plagis in carceribus in sedicionibus in laboribus in uigilijs in ieiunijs* (6) *in castitate in sciencia in longanimitate in suauitate in spiritu sancto in caritate non ficta* (7) *in uerbo ueritatis in uirtute dei per arma iusticie a dextris et a sinistris* . (8) *per gloriam et ignobilitatem per infamiam et bonam famam ut seductores et ueraces sicut qui ignoti et cogniti*<sup>4</sup> (9) *quasi morientes et ecce uiuimus ut castigati et non mortificati* . (10) *quasi tristes semper autem gaudentes sicut*<sup>5</sup> *egentes multos autem locupletantes tamquam nichil habentes et omnia possidentes* (11) ¶ But

<sup>1</sup> Paragraph-mark before *hym*.

<sup>2</sup> Initial *A*- extends down three lines, its ornamentation down into the lower margin; in the left margin is written *cap<sup>m</sup> 6, c<sup>m</sup> 6*, surrounded by a pattern of rings.

<sup>3</sup> In the lower margin beneath this is the drawing of a bird, and above it is written *A pokoc*, surrounded by a line.

<sup>4</sup> MS. *Cogniti*.

<sup>5</sup> All the letters of *sicut* but the initial *s*-, and parts of *locupletantes* in the line below, have been obliterated.

\* fol. 178, b, col. 2.

in alle ping gife we vsself as goddys mynystres in myche pacyence .  
 in trybulacyons . in nedys of *lyflode or clopyng* . in anguysch (5) in  
 betynges . in prisons . in sedycyons . *pat is styryngys* of pe puple .  
 in traueylys in wakynges in fastinges . (6) in chastite . of body  
 and sowle . in kumyng of *holy wryttys* . in longanymyte of  
*abydnyng*<sup>1</sup> in suaunte in pe holy goist; In charite not feyned;  
 (7) in pe woord of soþnesse in pe vertue of god; Thurgh armours  
 of ryghtwysnesse . on pe right syde and pe left; (8) thurgh glorie  
 and vnnobylyte; thurgh ylle fame and good fame; as dysse-  
 yuars . and trewe as þei þat ben vnknownen and knowyn; (9) as  
 þey þat ben deade but lo we lyfen; as þey þat ar chastysed and  
 not mortificate; (10) as þey þat ben sory . but euermor forsope  
 ioyande; as þei þat ben nedande; manye forsope we makande  
 ryche; as þey þat ben noght hafande; and alle thynges han in  
 poscessioun . *not only gostly thyngys but temporeles* . for to pe  
 dredande . god nothyng wantys; (11) ¶ *Os nostrum patet ad uos* .  
*o . chorinthis* . *Cor nostrum dilatatum est* (11) ¶ 3ee Corynthis  
 oure mouþ is opyn to enforme 3ou; oure herte is sprad abroad for  
 3ou; (12) ¶ *Non angustamini in nobis angustamini autem in*  
*uisceribus uestris* (12) ¶ Be 3ee not anguyschyd in vs; but  
 anguysche 3ee 3ou in 3oure entrayles (13) ¶ *Eandem autem*  
*habentes remuneracionem tanquam filijs dico dilatamini et uos*  
 (13) ¶ Pe same forsope 3ee hafande reward as to chyldren I seye;  
 dylate 3ee 3ou as We are<sup>2</sup> (14) ¶ \* *Nolite*<sup>3</sup> *iugum ducere cum*  
*infidelibus*; *que enim participacio iusticie cum iniquitate*; and  
*que societas luci ad tenebras*; (15) *que autem conuencio christi*  
*ad Belial*; and *que pars fideli cum infideli*; (16) *qui autem con-*  
*sensus templum dei cum ydolis*; *vos autem templum estis dei vini*;  
*sicut dicit deus*; *quoniam inhabitabo in illis* . et in ambulabo et  
 ero illorum deus; et ipsi erunt michi populus; (17) *propter quod*  
*exite de medio eorum* . et *separamini dicit dominus*; et *immundum*

<sup>1</sup> A sword is drawn up the right margin, of which the hilt is opposite this line.

<sup>2</sup> *Nolite iugum* is written in the lower margin, surrounded by lines; it anticipates the first words of the next folio.

<sup>3</sup> From henceforward the Latin passages are not underlined in the MS.

\* fol. 179, a. col. 1.

*ne tetigeritis; et ego recipiam uos* (18) *et ero uobis in patrem . et uos eritis michi in filios et filias dicit dominus omnipotens* (14) ¶ Lede not <sup>1</sup> see þe ȝok with þe vntrewe; For what dole of ryg[t]wysnesse is with wyckydnesse; ¶ Or what felaschype of þe lyght is to derknesse; (15) ¶ What forsoþe acord is of crist and belyal . ¶ Or what part is of þe trew mau with þe vntrewe . (16) ¶ What forsoþe consent to þe temple of god with þe ydolys; ȝee forsoþe ar þe temple of god of lyf . as oure lord seys in *Ezechyelle* ¶ For I schal enhabyte þem þurgh grace . and among þem I schal go in . and I schal ben þeyr god; and þey schal ben my puple (17) ¶ For þe whyche thyng go ȝee oute of þe myddys of þem; and bee ȝee partyd fro þem seys owre lord . and touche not þe vnelene . and I schal ressayfe ȝou . (18) and I schal be in to ȝou a fader and ȝee schal be to me in to chyldre and doghteres seys þe lord almyghty

**H**As<sup>2</sup> igitur habentes promissiones karissimi mundemus nos ab omni inquinamento carnis ac spiritus . perficientes sanctificationem in timore dei; (2) Capite nos . neminem lesimus . neminem corrupimus . neminem circumuenimus; (3) ¶ Non ad condemnationem uestram dico; predixi enim quod in cordibus nostris estis . ad commoriendum . et ad conuincendum; (4) ¶ Multa michi fiducia est apud uos; multa michi gloriatio pro uobis; ¶ Repletus sum consolacione; super abundo gaudio in omni tribulacione nostra; (5) ¶ Nam et cum uenissemus macedoniam; nullam requiem habuit caro nostra . sed omnem tribulacionem passi; Foris pugne; intus timores; (6) sed qui consolatur humiles . consolatus est nos deus . in aduentu Titi; (7) non solum autem in aduentu eius; sed et in consolacionem qua consolatus est in nobis . referens uobis desiderium uestrum . uestrum fletum . uestram emulacionem . pro me; ita ut magis gauderem; (8) ¶ Quoniam et si contristauit uos in epistula . non me penitet; et si peniteret uidens quod epistula illa . et si ad horam uos contristauit . (9) nunc

<sup>1</sup> In the right margin is written a large *a*, and in the left margin a hand points to the line.

<sup>2</sup> Initial *H* extends down five lines, its ornamentation covering twenty-eight more; in the left margin *cap*<sup>m</sup> 7<sup>m</sup>, surrounded by a red line.

*gaudeo* . non quia contristati estis; sed quia contristati estis ad penitenciam; ¶ Contristati enim estis secundum deum . ut in nullo detrimentum paciamini ex nobis; (10) que enim secundum deum tristitia est . peni\*renciam in salutem stabilem operatur; seculi autem tristitia mortem operatur; (11) ¶ Ecce enim hoc ipsum secundum deum contristari uos . quantum in nobis operatur solitudinem; sed defensionem; sed indignacionem; sed timorem . sed desiderium . sed emulacionem . sed uindictam; ¶ In omnibus exhibuistis uos incontaminatos esse negocio (1) ¶ perfore alperderrest brepere we hafande pise byhestys . clense we vs fro alle fylthe of flesch and of spyryt . parformande pe sanctifycacyoun in pe drede of god; (2) ¶ Take 3ee vs in to ensauple ¶ No man we dysseyuyn . no man we hurtyn . no man we corruptyn; With mengyng of falsyte as pe false apostolys don . (3) ¶ Nor to 3oure condempnacioun I seye pise pyges; ¶ Forwhi I seyde byfore . pat 3ee be in oure hertys to dye with and to lyfe with; (4) ¶ For myche is my trist at 3ou; myche is my gloryacioun for 3ou; ¶ I am fulfild with counforth . I abounde in ioye in alle oure tribulacioun; (5) ¶ Forwhy when we shul haue comen to macedoyne no reste hadde pe flesch . but we han suffryd alle tribulacioun . with outen in pe body; fightys . with inne in pe soule dredys; (6) But god pat confortys pe meke men; he has confortid vs in pe comyng of Tyte; (7) Not onely forsope in pe comyng of hym; but in pe confort pat he is confortyd in 3ou; he tellynge to vs 3oure desyr . 3oure wepyng . 3oure loue . for me . so pat I schulde more ioyen; (8) ¶ Forwhy if I haue maad 3ou sory in pe fyrste pystyl: it forpenkys me not; ¶ and if it schulde forthenke I seande pat . pat pystil if it maade 3ou sory . at pe houre; (9) now I haue ioye . not for 3ee ben sory for me; but for 3ee ar maad sory to penaunce ¶ 3ee ben maad sory perfore aftyr god; so pat 3ee<sup>1</sup> suffre not apeyryng of vs in nothyng; (10) ¶ Forwhy pat sorwefulnesse pat is<sup>2</sup> of god; it wyrkys penaunce in to stable hele; pe sorwefulnesse forsope of pe world<sup>3</sup>

<sup>1</sup> Portions of the words *pat 3ee*, the preceding paragraph-mark, and the 3ee immediately following it, have been obliterated.

<sup>2</sup> A hand in the right margin points to this.

<sup>3</sup> A large *a* is written in the right margin opposite this word.

\* fol. 179. a. col. 2.

it wyrkys death; (11) ¶ Loo perfore þat 3ou to be sorwful aftyr god; how myche it wyrkys in 3ou bysynesse of *amendyng* þat <sup>1</sup> 3ee hafe *trespassyd* . and not onely bysynesse but defensyoun . fro helle and not onely defensyoun but it wyrkys indygnacyoun ageynus þe yllys . þat 3ee hafe don . and nouzt onely þat . but drede . lest eft þoo thyngys falle . and not onely þat . but desyre to ben broght in to bettere and not onely desyre; but *emulacionem* . þat me and opere in gode 3ee suye . and not onely *ymytacyoun*; but *veniaunce*; for he þat warly forthynkys he \* *vengys* in hym þat he has *trespassyd* ¶ In alle thyngys 3ee han gyfen 3ou to ben vnfylyd fro þe grete synne . of hym þat hadde his fadyres wyfe; (12) ¶ *Igitur etsi scripsi uobis . non propter eum qui fecit iniuriam . nec propter eum qui passus est; sed ad manifestandam solitudinem nostram . quam pro uobis habemus coram deo ad uos*; (13) ¶ *Ideo consolati sumus . in consolacione nostra abundancius . magis gaurisi sumus super gaudio tui; quia reffectus est spiritus eius ab omnibus uobis*; (14) *et si quid apud illum de uobis gloriatus sum; non sum confusus; sed sicut omnia uobis in ueritate locuti sumus: ita et gloria[i]o nostra que fuit ad titum ueritas facta est*; (15) *et uiscera eius abundancius in uobis sunt; reminiscens omnium uestrum obedienciam; quomodo cum timore et tremore excepistis eum*; (16) *Gaudeo quod in omnibus confido in uobis*; (12) ¶ perfore if I hadde wryten to 3ou . not for hym þat has don þe wrong . nor for hym þat is suffryd; but for to schewen opyn oure bysynesse . þe whyche we hafen for 3ou by for god; (13) ¶ perfore we ben confortid in 3ou þat 3ee *arn amendyd*; ¶ In oure forsope *consolacioun* more aboundauntly we ar ioyed vpon þe ioye of tyte; for his spyryt is refetyd of alle 3ou; (14) *and* if anythyng I am ioyed at hym of 3ou; I am not *confusyd* þerof; ¶ But right as we hafe alle thyngys spokyn to 3ou in sopnesse; so oure glorye . þe whyche was maad to Tyto . is sopnesse; (15) *and* þe <sup>2</sup> *entrayles* of hym ben in 3ou more aboundauntly of hym bethenkande of alle 3oure obedyence; how þat with drede of

<sup>1</sup> In the right margin is written *Ambrosius*, surrounded by a line.

<sup>2</sup> þe written above the line, with caret after *and*.

\* fol. 179, b, col. 1.

herte and tremblyng of body see tokyn hym (16) ¶ I ioye pat in alle thynges tryste in zou

**N**otam<sup>1</sup> autem uobis facimus fratres gratiam dei . que data est in ecclesiis macedonie . (2) quod in multo experimento tribulacionis abundancia gaudii ipsorum fuit . et altissima paupertas eorum . abundauit in diuitias simplicitatis eorum ; (3) quia secundum uirtutem testimonium illud reddo . quod et supra uirtutem uoluntarii fuerunt . (4) cum multa exhortacione . obsecrantes nos gratiam et comunicacionem ministerii quod fit in sanctos ; (5) ¶ Et non sicut sperauimus . sed semetipsos dederunt primum domino . deinde nobis per uoluntatem dei ; (6) ita ut rogaremus Titum . ut quemadmodum cepit . ita et perficiat in uos etiam gratiam istam ; (7) ¶ Sed sicut in omnibus abundatis fide et sermone ; et sciencia et omni solitudine et caritate uestra in nos . ut et in hac gracia abundetis ; (8) non quasi imperans dico ; sed per aliorum \* solitudinem . et uestre caritatis ingenium comprobans ; (9) scitis enim gratiam domini nostri iesu christi . quoniam propter uos egenus factus est cum esset diues ; ut illius inopia uos diuites essetis ; (10) et consilium in hoc do . hoc enim uobis utile est ; qui non solum facere sed et uelle cepistis ab anno priore . (11) ¶ Nunc uero et facto perficite ; ut quemadmodum promptus est animus uoluntatis ; ita sit et perficiendi ex eo quod habetis ; (12) Si enim uoluntas prompta est . secundum id quod habet accepta est ; non secundum id quod non habet ; (13) non enim uolo ut alijs sit remissio . uobis autem tribulacio ; sed ex equalitate (14) in presenti tempore . uestra abundancia illorum inopiam supleat ; ut et illorum abundancia uestre inopie sit supplementum ; ut fiat equalitas (15) sicut scriptum est ; qui multum non abundauit . et qui modicum non minorauit ; (1) ¶ Breþere we makyn þe grace of god knowyn to zou<sup>2</sup> . þe whyche is gyfen to me in þe kyrkys of Macedoyne : (2) þat þe abundaunce of þe ioye of þem

<sup>1</sup> Initial N- extends down five lines, its ornamentation up past eight lines, and down to the foot of the column. In the left margin is written c<sup>m</sup> 8. cap<sup>m</sup> 8, surrounded by two lines:

<sup>2</sup> C is written in the right margin, and connected with this word by a line.

\* fol. 179, b, col. 2.

was in myche experiment of trybulacioun; *and* þe heyeste pouerte of þem; aboundys in to þe rychesse of þe symplenes<sup>1</sup> of þem; (3) ¶ For I ʒeelde witesse to þem . þat þey weryn wyllý to gyfe aftyr þe vertue of þeyre facultese . *and* ouer þe vertue (4) with myche exhortacyoun . besekande vs to hafe þe grace *and* þe communycacyoun of þe mynystracyoun þat is don in to þe seyntyng; (5) ¶ *and* not as we hopydyn . þey gyfen þeyre thyngys but first þey gyfen þemselfe to god . *and* aftyr tyl vs . purgh þe wyll of god . (6) so þat we schuden praye Tyto . as of what maner he began; so he parforme in ʒou þis grace; (7) ¶ But right as in alle thyngus ʒee aboundyn in feip *and* woord *and* wisdam *and* in alle bysynes; *and* ouer þat with ʒoure charyte in vs so þat ʒee abounde in þis grace (8) ¶ Not as comaundande I seye þise thyngus . but as aprouande þe goode wit of ʒoure charite purgh þe bysynes of opere (9) ¶ For ʒee knowen þe grace of oure lord iesu crist þat for vs he is maad nedy when he hadde be riche þat purgh inoppe of hym ʒee schulden be riche (10) ¶ *And* in þis consideracion I gife to ʒou a conseyl þat ʒee gife almes to þe poere ¶ For þat is<sup>2</sup> profitable to ʒou . þo hafe bygonne fro þe firste ʒeere not onely to do almes . but for to wilne (11) ¶ Now forsope parforme ʒee in deede as riʒt of what maner þe thocht of þe wil is redy so be it of parformyng of þat thyng þat ʒee han (12) ¶ For if þe wil be redy after þat it has it is accept not after þat þat has not<sup>1</sup> . (13) ¶ For I wil not þat to opere be forgyfnes þat þey lyfen of ʒoures in ydelle *and* to ʒou \* tribulacyoun . for þat þat ʒee suffryn egeste but rapere I wyle (14) þat ʒoure abundaunce of temporel þyngys fulle vp þeyre nede in þis tyme of euynhede . so þat þe abundaunce of þem be þe fulfylling of ʒoure nede . þat it be as it is wryten euynhede . (15) ¶ He þat myche gederys of manna not abundys in þat he more gaderys; *and* he þat gaderys lesse . haal not lesse; (16) ¶ *Gracias autem deo qui dedit eandem solitudinem pro nobis in corde tui; (17) quoniam exhortacionem quidem suscepit; sed dum soliciior esset . sua voluntate profectus*

<sup>1</sup> *a* is written in the right margin opposite this word.

<sup>2</sup> *is* written in the right margin, with caret after þat.

\* fol. 180, a, col. 1.

est ad uos; (18) ¶ Misimus etiam cum illo fratrem cuius laus est in ewangelio per omnes ecclesias; (19) non solum autem sed et ordinatus est ab ecclesiis comes peregrinationis nostre in hanc gratiam que ministratur a nobis ad domini gloriam . et destinatum voluntatem nostram . (20) deuitantes hoc; ne quis nos uituperet in hac plenitudine que ministratur a nobis in gloriam dei . (21) prouidemus enim bona non solum coram deo; sed etiam coram hominibus omnibus; (22) ¶ Misimus etiam cum illis et fratrem nostrum; quem probauimus in multis sepe sollicitum esse; nunc autem multo solici[ci]orem confidentia multa in uos; (23) siue pro tito qui est socius meus et in uobis adiutor . siue fratres nostri apostoli ecclesiarum glorie christi; (24) Ostensionem ergo caritatis uestre que est . et nostre glorie pro uobis in illos ostendite in facie ecclesie dei; (16) ¶ perfore thankyngys be to god þe whiche gaf þe bysynes in þe herte of tyte for 3ou; (17) for certys he took my exhortacyoun in þat doyng; ¶ But when he hadde ben more bysy in hys wylle; þen purgh my exortaacyoun he is go to 3ou; (18) ¶ We ha sent with hym 3he oure broþer luke þe preysyng of whom is in þe ewangelye . prechyd by alle þe kyrkys; (19) Not onely forsoþe of hym but 3he he ordeynyd of þe kyrkys þe felawe of oure Pylgrymage in to þat grace þe whyche is mynystrid of vs to þe glorye of oure lord . and to oure wille predestynate of god; (20) We eschewande þat lest any blame vs in þis plente þe whyche is mynystrid of vs to þe glorye of oure lord; (21) ¶ Forwhy we purueyen þe goode thynges not onely byfore god . but 3he byfore alle men; (22) ¶ We hafe sent forsoþe 3he oure broþer apollo whom we hafe profyd in manye thyngys 3erne to be bysy; ¶ Now forsoþe myche more bysy; for þe myche trest in 3ou; (23) Wheþer for Tyto þat is my felawe and in 3ow helpere; or for þem þe whyche ben \* oure breþere . and þe apostolys of þe kyrkys to þe glorye of crist . (24) ¶ perfore þe schewyng þat is of 3oure charyte and of oure glorye for 3ou shewe 3ee in to þem in þe face of þe kyrkys

\* fol. 180, a, col. 2.

**N**am<sup>1</sup> de ministerio quod fit in sanctos . ex abundantia est nichil  
 scribere uobis; (2) scio enim promptum animum uestrum;  
 pro quo de uobis glorior apud macedonas . quoniam et<sup>2</sup> achæia  
 parata est ab anno preterito; et uestra emulatio prouocauit  
 plurimos; (3) ¶ Misimus autem fratres ut ne quod gloriamur de  
 uobis euacuetur in hac parte . ut quemadmodum dixi parati sitis .  
 (4) ne cum uenerint mecum macedones . et inuenerint inparatos .  
 erubescamus nos . ut non dicamus vos in hac substantia; (5) ¶ Ne-  
 cessarium ergo existimanti rogare fratres ut preueniant ad uos . et  
 preparent promissam benedictionem hanc paratam esse; sicut  
 quasi benedictionem non quasi auariciam; (6) hoc autem dico;  
 qui parce seminat . parce et metet; et qui seminat in benedictionibus .  
 de benedictionibus et metet; (7) cuiusquisque prout destinauit in  
 corde suo; non ex tristitia aut necessitate; ¶ illiarem enim datorem  
 diligit deus; (8) potens est autem deus omnem gratiam abundare  
 facere in uobis; ut in omnibus semper omnem<sup>3</sup> sufficienciam  
 habentes . abundetis in omne opus bonum . (9) sicut scriptum est;  
 dispersit dedit pauperibus; iusticia eius manet in seculum seculi;  
 (1) ¶ Forwhy of þe mynysterye þat is<sup>4</sup> don in to seyntyng . it is  
 superflue to me to wryten to ȝou; (2) ¶ For I knowe ȝoure redy  
 wyll of þe whyche I haue ioye of ȝou at þe macedoynes; forwhy  
 and Achaye is redy siþen þe laste ȝeer; and ȝoure emulacyoun  
 or loue has prouokyd manye to gyffe almesse to seyntes (3) ¶ We  
 haue sent . forsope oure breþere as of what maner I seyde þei be  
 redy . lest of þat . þat we haue ioyed . it be voyded in sumdele;  
 (4) þat when þe macedoynes haue comyn with me and haue  
 founden ȝou vnredy; we shame vs; so þat I sey not ȝou to be  
 aschamyd in þis substaunce . þat is in þis gyffynge of almesse;  
 (5) ¶ and þefore I trowyde it necessarie to praye þe breþere .  
 Luc . Tile and apollo þat þey go byfore to ȝou; and ordeyne þe  
 behyght blessynge or almesse . it to be redy; so as a blessing  
 and not as coneytyse; (6) ¶ þis forsope<sup>4</sup> I seye . þat he þat  
 sowys skarsly; skarsly he schal shere; and he þat sowys in

<sup>1</sup> Initial N- extends down four lines. In the right margin is written  
 cm 9, cap<sup>m</sup> 9, surrounded by two fine lines.

<sup>2</sup> Et in the right margin, with caret after quoniam.

<sup>3</sup> Omnem in the right margin, with caret after semper.

<sup>4</sup> In the margin opposite a large a is written.

blessyngys; in blessynges he shal schere; <sup>1</sup> (7) ¶ Eche man *gife he* os he ordeynde in his herte; not of sorwfulnesse . *or of constreynynyng* or nede; ¶ For a glad gifar \* lufys god; (8) ¶ God forsope is myghty to make alle grace to abounde in 3ou; so pat 3ee euermore hafande alle suffiencie in alle þing abounde 3ee in alle goode werk (9) as it is wrytyn <sup>2</sup> in þe *Psalme*; ¶ He desparsyd <sup>3</sup> and gaf to þe poore . not þe ryche pat myghte 3eelde ageyn; þe ryghtwysnesse of hym dwellis with outen ende; (10) *Qui autem administrat semen seminanti. et panem ad manducandum prestabit et multiplicabit semen uestrum . et augebit incrementa frugum iusticie uestre .* (11) *ut in omnibus locupletati abundetis in omnem simplicitatem que operatur per nos graciaram actionem deo* (12) ¶ *Quoniam ministerium huius officii non solum* <sup>4</sup> *suplet ea que desunt sanctis: sed etiam abundat per multos graciaram actione in domino .* (13) *per probationem ministerij huius . glorificantes deum in obediencia confessionis uestre in ewangelio christi . et simplicitate communicacionis in illos . et in omnes .* (14) *et ipsorum obsecracione pro uobis: desiderancium nos propter eminentem gloriam dei in uobis* ¶ *Gracias deo super inenarrabili dono eius;* (10) ¶ For he forsope pat admynystrys þe seed to þe sowande . he schal lene þe bred to ete . and he schal multiplye oure seed . and schal make more þe waxyngys of þe frutys of 3oure ríztwysnesse . (11) so pat 3ee in alle thyngys made ryche abounde 3ee in alle symplenesse þe werkys purgh 3ou thankyngys to god; (12) ¶ Forwhy þe mynystracyoun of pis office not onely fulfillys þe þyngys þe whiche wantyn to seyntyng . but 3he it abundys by manye purgh 3eeldyng of thankyngys to god; (13) ¶ purgh þe preuyng of pis mynysterye . we gloryfyande god in þe obedyence of 3oure confessyoun in þe ewangelye of crist; and for þe symplenesse of þe communeyacyoun in to þem . and in to alle opere nedy (14) of þe besechyng for 3ou . and of þem desyrande 3ou to see; for þe besemande grace of god in 3ou; ¶ I thanke god forsope of his gyfte; pat may not be told;

<sup>1</sup> A large *a* is written in the margin opposite.

<sup>2</sup> A hand, drawn in the left margin, with the word *almes*.

<sup>3</sup> MS. *desparpsyd*. <sup>4</sup> *Solum* in the left margin, to be inserted after *non*.  
\* fol. 180, b, col. 1.

*I*pse<sup>1</sup> autem ego paulus rogo uos per mansuetudinem et modestiam christi . qui . in facie quidem humilis inter uos; absens autem confido in uobis; (2) ¶ Rogo autem ne presens audeam . per eam confidentiam qua existimor audere in quosdam; qui arbitrantur uos tamquam secundum carnem ambulemus; (3) ¶ In carne enim ambulantes . non secundum carnem militamus; (4) Nam arma milicie nostre . non carnalia sed potencia deo ad destructionem munitionum; consilia destruentes . (5) et omnem altitudinem extollentem se aduersus scienciam dei; et in captiuitatem redigentes omnem intellectum in obsequium christi (6) et in promptu habentes ulcisci omnem inobedienciam \* cum uestra impleta fuerit obediencia; (7) que secundum faciem sunt uidete; si quis confidit in christi se esse . hoc cogitet iterum apud se . quia sicut ipse christi est; ita et nos; (8) nam etsi amplius aliquid gloriatus fuero de potestate nostra quam dedit dominus in edificationem; et non indestructionem uestram; non erubescam; (9) ¶ Vt autem non e[xi]stimer tamquam terrere uos per epistulas . (10) quoniam quidam epistule inquit graues sunt . et fortes; presenciam autem corporis infirma et sermo contemptibilis; (11) hoc cogitet qui eiusmodi est . quia quales sumus in uerbo per epistulas absentes; tales et presentes in facto; (12) Non enim audemus inserere aut comparare nos quibusdam qui seipsos commendant; sed ipsi in nobis nosmet[ti]psos metientes et comparantes nosmetipsos nobis; (13) nos autem in immensum non gloriabimur; sed secundum mensuram regule quam mensus est nobis deus mensuram pertingendi usque ad uos; (14) Non enim quasi non pertingentes ad uos; superextendimus nos; Vsque ad uos enim peruenimus in euangelio christi . (15) non in immensum gloriantes in alienis laboribus; spem autem habentes crescentis fidei uestre in uobis magnificari . secundum regulam nostram; in abundancia . (16) etiam in illa que ultra uos sunt euangelizare . non in aliena regula in hijs que preparata sunt gloriari; (17) qui autem gloriatur in domino gloriatur; (18) non enim qui seipsum commendat ille

<sup>1</sup> Initial *I* extends down four lines, its ornamentation up five more and down to the foot of the column and across the bottom margin. In the left margin is written c<sup>m</sup> 10 cap<sup>m</sup> 10<sup>m</sup>, in a red circle.

\* fol. 180, b, col. 2.

*probatuſ est*; ſed *quem deus commendat* (1) ¶ I myſelfe forſope powyl beſeeche ʒou . purgh þe mekenesse *and* þe meſure of criſt þat in þe whyche face certys I am hombyl *or meke* among ʒou; *and* abſent forſope I tryſte in ʒou to blame ʒou ſcharply if nede be . (2) ¶ I preye forſope leſt I preſent ne dar . by þat treſt þat I am hopyd to dar in to ſom; þe whyche demyn vs as þat we go aftyr þe fleſch; (3) For we goand in þe fleſch; not aftyr þe fleſch we<sup>1</sup> coueetydyn; (4) Forwhy þe armourſ of oure chyual-rye ben not fleſchly; but myʒty purgh god . to deſtruceyoun of þe worldys; We fordoande þe conſeyles of *man* and *deuelys* (5) *and* alle heygneſſe extollyng hymſelf ageynys þe komynge of god; *and* we ledande in to wrecchydneſſe alle þe vnderſtandynge *countreſeyng to criſt we ouercomen ledande* þem in to ſeruiſe of criſt; (6) *and* hafande redy to venge eche inobedyence . when oure obedyence hadde ben fylde; (7) ¶ þe thynges þat ben aftyr þe face ſee ʒee . ¶ For who ſo treſte hym to be of criſt . þat thenke he eft at hymſelfe; for as he is of criſt; ſo be we . (8) ¶ Forwhy if I had ioyed more in any thyng of þe power þat god has gifen in to edyficacyoun *and* not in to ʒoure deſtruceyoun; I ſchame it not; (9) ¶ So forſope þat I be not hopyd as for to feren ʒou purgh þe pyſtlys; (10) for as ſomm ſeyn \* þat þe pyſtlys certys ben heuye *to vnderſtande* . *and* ſtalworpe *for to fere* þe preſence of þe body *is ſyke* . *and* þe woord *contemptible for with outen argumentys I ſpeke*; (11) ¶ þiſ thyng thenke he þat iſ of ſuche manere; for whyche we ben in woord purgh þe pyſtlys abſent; ſuche we ben in dede preſent; (12) ¶ Forwhy we dar not ſette vs in; or make *comparyſoun* to ſumme þe whyche *commende þemſelfe* . ¶ But we meſurande vſſelf in vs . *and* makande *comparyſoun* vſſelf to ʒou; (13) we forſope ſchal not ioye ouer meſure; but aftyr þe meſure of þe rewle þat god has meſuryd to vs þe meſure of comynge to ʒou; (14) ¶ For we ouer ſprede not vs oſ we not rechyng vnto ʒou; ¶ For vn to ʒou we comyn in þe ewangelye of criſt; (15) not ioyande ouer meſure in opere mennys trauayle; ¶ An hope forſope we hafande of ʒoure feip

<sup>1</sup> C in the right margin, attached to this word by a line.

\* fol. 181. a, col. 1.

growande in ȝou . for to be magnyfyed aftyr oure rewle . and for to preche in abundaunce (16) ȝhe in þe stedys þe whyche ben beȝende ȝou not to ioye in an alyene rewle . in þe thyngys þat ben byfore ordeynyed; (17) ¶ For he þat ioyses; ioye he in oure lord; (18) For why he þat commendys hymselfe . he is not profyde of god; but whom god commendys

*Utinam*<sup>1</sup> *sustineretis modicum quid insipientie mee; sed et supportate me; (2) Emulor enim vos dei emulatione; despondi enim uos uni uiro uirginem castam exhibere christo; (3) ¶ Timeo autem ne sicut serpens euam seduxit; astucia sua ita corrumpantur sensus uestri . et excidant a simplicitate que est in christo; (4) ¶ Nam si his qui uenit alium christum predicat . quem non predicauimus; aut alium spiritum accipitis quem non accepistis; aut aliud euangelium quod non recepistis; recte pateremini; (5) ¶ Existimo enim nichil me fecisse; minus a magnis apostolis; (6) Nam etsi imperitus sum sermone; sed non sciencia; In omnibus autem manifestus sum uobis; (7) aut numquid peccatum feci meipsum humilians . ut uos exaltemini; quoniam gratis euangelium dei . euangelizauit uobis; (8) Alias ecclesias expoliari . accipiens stipendium ad ministerium uestrum; (9) et cum essem apud uos . et egerem nulli onerosus fui; Nam quod michi deerat; suppleuerunt fratres qui uenerunt a macedonia; et in omnibus me sine onere uobis seruaui; et seruabo; (10) est ueritas christi in me; quoniam hec gloriatio non infringetur in me in regionibus achaye; (11) quare: quia non diligo uos: deus scit . (12) quid autem facio . et faciam . ut amputem occasionem eorum . qui uolunt occasionem; ut in quo gloriantur tales inueniantur sicut et nos (13) \* Nam huiusmodi pseudo apostoli operarii . subdoli transfigurant se in apostolos christi; (14) et non mirum; Ipse enim sathanas . transfigurat se in angelum lucis; (15) non est ergo magnum . si ministri transfigurentur uelut ministri iusticie . quorum finis erit secundum opera eorum; (16) ¶ Iterum dico; ne quis me putet insipientem Alioquin uelut insipientem accipite me . ut ego mo-*

<sup>1</sup> Initial *U*- extends down four lines. in the left margin is written *cp. 11<sup>m</sup> c<sup>m</sup> 11<sup>m</sup>*, surrounded by a line.

\* fol. 181, a, col. 2.

*dicum quid gloriar; (17) quod loquor non loquor secundum deum . sed quasi in insipientia . in hac substantia glorie; (18) quoniam multi gloriantur secundum carnem; et ego gloriabor (1) ¶ Wolde god 3ee schulde susteyne a lytylwhat of myn vnkunnyng . but I bydde pat 3ee vpbere me; (2) ¶ For I loue 3ou pe lufe of god; ¶ I hafe despousyd 3ou to one man to gife 3oure maydenhod chaast to crist; (3) ¶ I drede forsope lest as pe serpent disseyuede Eue with hyr sleighte; and so 3oure wittys ben corrupt þurgh lyke dysseyunyngys . and þei falle fro pe symplenes pat is in iesu crist; (4) ¶ Forwhy if he pat comys <sup>1</sup> preche an oper crist . pe whyche we hafe not prechyd; or 3ee han takyn an oper spyryt . pe whyche 3ee hafe not taken *by vs or prechis* 3ou an oper ewangelye . pe whyche 3ee hafe not resceyuyd *by vs* ryztly 3ee schulde suffire þem; (5) ¶ For I trowe me not lesse hafe don in 3ou þen pe grete apostolys; (6) ¶ forwhy if I be vnwyse in woord; but not in kunnyng ¶ In alle thyngys forsope I am schewyd opyn to 3ou; (7) ¶ Or wheper I hafe don synne mekande myselfe so pat 3ee be enhaunsyd for pat I frely prechyd pe ewangelye of god to 3ou; (8) ¶ Opere kyrkys I hafe spoylyd takande hyre to 3oure mynysterye . pat we schulde preche to 3ou . and I tok not of 3ou not me nedyl <sup>2</sup> (9) ¶ And when I was at 3ou and schulde nede to none of 3ou was I charyng; Forwhy pat thyng pat wantyd to me; fulfilden pe brepere pe whyche come fro macedoyne . and in alle thyngys I kepte me with oute charge to 3ow and I shal kepe; (10) ¶ For pe sopnesse of crist is in me ¶ Forwhy pat glorie of crist schal not be brokyn in me in pe kuntrese of Achaye; (11) ¶ and why trowe 3ee pat to be done; ¶ For pat I loue not 3ou; ¶ God wot pat I loue 3ow; (12) ¶ pat thyng forsope pat I do and schal done is pat I kutte away pe occasyoun of þem pe whiche wyl take occasyoun to take 3ourys . so pat pey be foundyn suych as we in pe whyche pey ioyen to ben lyke to vs; (13) ¶ Forwhy suych maner false apostolys ben treccherous wyrkars; transfigurande þem in to pe apostlys of crist; (14) ¶ and no wondyr; ¶ For he sathanas \* transfigures*

<sup>1</sup> Two hands and an *a* in the right margin.

<sup>2</sup> In the right margin opposite is written *Ambrosius* surrounded by a line.  
\* fol. 181, b, col. 1.

hym in an Aungel of lyght (15) ¶ perfore it is not grete pof his mynystres ben transfiguryd as þey were mynystrys of ryghtwynnesse . of whom þe ende schal be aftyr þeyr werkys (16) ¶ 3it eft I seye lest any trowe me a fool in þe glorie of spyrytual thyngys for for god I do And <sup>1</sup> ellys take 3ee me as a fool in þat so þat I ioye a litil what; (17) ¶ For þat þat I speke in þis substaunce of glorie; I speke it not aftyr god . but as in to foltnesse; (18) ¶ For þer ben manye þat ioyen aftyr þe flesch; and I schal ioyen; (19) ¶ *Libenter enim sufferitis insipientes* <sup>2</sup> *cum sitis ipsi sapientes*; (20) *sustinetis enim si quis uos in seruitutem religit; si quis deuorat; si quis accipit . si quis extollitur . si quis in faciem uos cedit*; (21) *Secundum ignobilitatem dico . quasi nos infirmi fuimus in hac parte*; *In quo quis audet . in insipientia dico Audeo et ego*; (22) *hebrei sunt et ego*; *Israelite sunt et ego*; *semen Abrahe sunt et ego*; (23) *ministri christi sunt et ego*; *et minus [sapiens] dico plus ego*; ¶ *In laboribus plurimis*; *In carceribus abundancius*; *in plagis supra modum . in mortibus frequenter*; (24) *A Iudeis quinquies quadragenus*; *una minus* <sup>3</sup> *accepi* . (25) *Ter virgis cesus sum . semel lapidatus sum . ter naufragium feci*; *Nocte ac die in profundo maris fui*; (26) *In itineribus sepe . periculis fluminum . periculis latronum . periculis ex genere . periculis ex gentibus . periculis in ciuitate*; *periculis in solitudine . periculis in mari . periculis in falsis fratribus*; (27) *In labore et erumpna . in uigilijs multis*; *In fame et siti . In ieiunijs multis*; *In frigore et nuditate* . (28) *preter illa que extrinsecus sunt instancia mea cotidiana . sollicitudo omnium ecclesiarum*; (29) *Quis infirmatur et ego non infirmor*; *quis scandalizatur et ego non rror*; (30) *Si gloriari oportet que infirmitatis mee sunt gloriabor*; (31) *Deus pater domini nostri iesu christi scit quod non mencior*; (32) *Damasci propositus gentis arethe regis custodiebat ciuitatem damascenorum ut me comprehenderet* . (33) *et per fenestram in sporta dimissus sum per murum . et sic effugi manus eius*; <sup>4</sup> (19) ¶ 3ee perfore suffryn gladly þe vnwyse; when þat 3ee ben wyse; (20) ¶ For 3ee

<sup>1</sup> A hand drawn in the left margin points to this word.

<sup>2</sup> *Insipientes* in the left margin, with caret after *sufferitis*.

<sup>3</sup> MS. *unaminus*.

<sup>4</sup> In the left margin opposite is written *note*, and a large *a* is written on a line connecting *eius* with *so deuoure* below.

susteyne . who so ȝou lede in to seruage . who so deuowre . who so take . who so is enhawnsyd . who so in þe face ȝou smyte; (21) Aftyr þe vnnoblete I seye; as we hadde be syke in þis partye . I seye in to þe vnwysdam; In what thyng who dar of hem ioye and I dar; (22) ¶ Ebruyz ben; and I ysraelityz ben . and I; þe seed of Abraham ben . and I; (23) And as lesse wyse I seye more I am þe *mynystrys of god þan þey*; In manye trauaylys. In pryson more aboundauntly . in woundys ouyr mesure; In *peryls of death ȝerne I was* (24) Of þe Iewys at fyue sykes . I took fourty \*strokys on lesse; (25) Thryes with ȝerdys I am betyn. Ones I am stonyd . and thryes I hafe suffryd þe peryl of þe see; Boþe nyght and day . I was in depnesse of þe see; (26) ȝerne in gatys . In peryles of floodys . In perelys of theuys . In perelys of kynne . In perels of <sup>1</sup> þe folc . In perelys of þe cytee . In perelys in þe waast; In perelys in þe see; In perelys in false freris; (27) In trauayle and caytyfnesse . In many wakyngys . in hungur and thirst . In many fastyngus <sup>2</sup> . In cold and nakydnesse (28) ¶ With outen poo thyngys þat ben oute forth in þe body . my instaunce cotydyan þe whiche is þe bysynesse of alle þe kyrkys; (29) Who is syk and I am not syk; ¶ Who is slaundred and I am not brent; (30) ¶ If it behouys to ioye I schal ioye of poo thyngys þat ben of myn infirmyte; (31) ¶ God and þe fadyr of oure lord Iesu crist . þat is blessyd in wordys . he wot þat I lye not; (32) ¶ Of damasc þe preuost of þe folc of arathe þe kyng . he kepte þe cyte of damasc . so þat he schulde take me. (33) and by a wyndow in a lepe I am letyn downe by a wal and so I scapyde fro his handys

*S*<sup>3</sup> *gloriari oportet non expedit quidem; veniam autem ad uisiones et reuelaciones domini; (2) scio hominem in christo . ante annos quatuordecim . siue in corpore . Sine extra corpus . nescio . deus scit; raptum huiusmodi csque ad tercium celum .*

<sup>1</sup> MS. *of of*.

<sup>2</sup> The passage "*in hungur . . . fastyngus*" is written in the right margin, with caret after *wakyngys*.

<sup>3</sup> Initial *S* extends down four lines, its ornamentation down eleven more. In the right margin is written *c<sup>m</sup> 12 cap. 12<sup>m</sup>*, surrounded by a line.

\* fol. 181, b, col. 2.

(3) *Et scio huiusmodi hominem . siue in corpore siue extra corpus nescio; deus scit . (4) quoniam raptus est in paradysum . et audiuit archana uerba que non licet homini loqui . (5) pro huiusmodi gloriabor . pro me autem nichil nisi in infirmitatibus meis; (6) Nam et si uolero gloriari non ero insipiens; Veritatem enim dicam . parco autem ne quis me existimet supra id quod uidet in me . aut audit aliquid ex me ; (7) et ne magnitudo reuelacionum extollat me; datus est michi stimulus carnis mee angelus Sathane qui me colaphizet; (8) propter quod ter dominum rogaui ut discederet a me . et dixit michi; (9) sufficit tibi gracia mea; Nam uirtus in infirmitate perfeitur; libenter igitur gloriabor in infirmitatibus meis . ut inhabitet in me uirtus christi . (10) propter quod placet michi in infirmitatibus . in contumelijs . in necessitatibus . in persecucionibus . in angustijs pro christo; Cum enim infirmior tunc potens sum . (11) factus sum insipiens uos me coegistis . ego enim a uobis debui commendari; Nichil enim minus feci ab hijs qui sunt supra modum apostoli; Tamen etsi nichil sum . (12) signa tamen apostolatus mei facta sunt super uos; in omni paciencia signis et prodigijs et uirtutibus; (13) Quil est enim quod minus habuistis preceteris ecclesijs . nisi quod ego ipse non grauari uos; Donate michi hanc iniuriam \** (1) 3if<sup>1</sup> it behouys to ioye . it spedys not certys; I schal come forsope to þe vysyons and reuelacions of god oure lord (2) I knowe a man in crist byfore fortene 3eer . wheþer in þe body or withoute þe body I ne wot; god wot . raueschyd on þis manere vn to þe thrydde heuene; (3) ¶ And I knowe a man on þis maner raueschyd . wheþer in þe body or withoute þe body . I not wot; but god wot (4) þat is raueschyd in to paradyse . and herde pryue woordys þe whiche it is not leefful a man to speke; (5) ¶ For suyche maner I schal ioye . for me forsope I schal not ioye; but in my seeknesse . (6) ¶ Forwhy if I wolde hafe ioyed; I schal be not vnwyse: ¶ þefore þe sopnesse I schal seye: ¶ I spare forsope lest any forsope trowe me ouer þat þat he sees in me . or herys any thyng of me: (7) and

<sup>1</sup> Initial 3- extends down four lines and into the upper margin.

\* fol. 182, a, col. 1.

lest þe magnytude<sup>1</sup> of reuelacioun heue vp me; þer is gyfen to me a prycke of my flesh þe aungel sathan . þat he smyte me in þe necke; (8) For þe whyche I hafe prayd god thryes þat it schulde go away fro me; and he seyde to me; (9) it suffyses to þee my grace; ¶ Forwhy vertu in seeknesse is maad parfyte; þerfore I schal ioye gladly in my syknesse þat þe vertue of crist dwelle in me; (10) ¶ For þe whyche thyng . I hafe likyng in my syknesse . In wrongys . in necessytees . in persecuciouns; In angnyschis for crist; ¶ þerfore when I am syk . þen I am myghty; (11) ¶ *I am maad vnwyse . þat is I beseme vnwyse and þat is þurgh þoure gylte . for ȝee hafe constreynyd me* ¶ þerfore I schulde hafe ben commendid of ȝou . for nothyng lesse I dyde fro þem þat ben apostlys ouer my maner . þat is to sey more worpi þan I as som thenkyn; ¶ Forwhi and þof I am noght; (12) neþeles þe tooknys of myn apostolate ben don on ȝou . in alle pacyence . and tooknys . and wondyrs . and in vertues; (13) ¶ What is it þerfore þat ȝee lesse haddyn þen opere kyrkys . but þat þat myself greuyde ȝou not . ¶ Forgyfe ȝee me þis wrong (14) *Eccē<sup>2</sup> terciō hoc paratus sūm uenire ad uos; et non ero grauis uobis; non enim quero que uestra sunt; sed uos; Nec enim debent filij parentibus thesaurisare; sed parentes filijs;* (15) *ego autem libentissime impendam<sup>3</sup> et super impendar ipse pro animabus uestris; licet plus uos diligens minus diligar;* (16) *Sed esto ego uos non grauauī . sed cum essem astutus dolo uos cepi ;* (17) *Numquid per aliquem eorum quos misi ad uos circumueni uos;* (18) *Rogauī titum et misi\* cum eo fratrem; Numquid Titus ros circumuenit Nonne eodem spiritu ambulauimus; Nonne eisdem restigijs;* (19) *Olim putatis quod excusemus nos apud ros; Coram deo in christo loquimur; Omnia autem karissimi propter uestram edificacionem;* (20) *timeo enim ne forte cum uenero . non quales uolo inueniam uos; et ego inueniar a uobis qualem non uultis; ne forte contenciones . emulaciones . animositates . dissenciones .*

<sup>1</sup> In the left margin the word *reuelacioun* is written, surrounded by a fine line.

<sup>2</sup> Initial *E* extends down four lines. In the margin is written *ca. 13*, in a red circle.

<sup>3</sup> MS. *impendam*.

\* fol. 182, a. col. 2.

*detracciones . susurraciones . inflaciones . sediciones . sint inter uos (21) ne iterum cum venero humiliet me deus apud uos . et lugeam multos ex hijs qui ante peccauerunt et non egerunt penitentiam super immundicia et fornicacione et impudicia quam gesserunt (14)* ¶ To pis thrydde tyme I am redy to come to 3ou; and I schal not be chariows to 3ou . in *takande 3oure thyngys*; ¶ For I seeke not pat 3oures ben but 3ou; ¶ For pe childre schal not tresoure to pe fadrys; but pe fadrys to pe chyldre (15) ¶ I forsope gladlyest . schal gife 3ou goostly thynges . *3he and temporal thyngys to 3oure vse . and I myself schal be ouergyuen for 3oure soulys*; ¶ Pof I louende 3ou more . lesse be louyd; (16) But by it pat I greuyde 3ow not *by myself*; but when I hadde ben queynte I dysceyuede 3ou with treccherye . (17) wheper by any of pem . pe whyche I sente to 3ou . I disseyuede 3ou; (18) ¶ I prayede Tyto and sente with hym a broper *Luc or barnabas* wheper Tyto dysseyued 3ou; ¶ Wheper we hafe gon with pe same spyryt; wheper not with pe same traces; (19) ¶ But now late 3ee trowyn; pat we excusyn vs at 3ou . ¶ But we speke pise thyngys byfore god *witnesse* and pat in crist pat *I dysseyue 3ou not* ¶ Perfore al pat *I hafe* seyde is for 3oure edyficacyoun alperderest brepere; (20) ¶ For I drede lest by hap . when I schal hafe comyn . pat I fynde 3ou not suyche as I wyle . and I be foundyn of 3ou not suche which 3ee wyllle me *to be founden*; ¶ I drede lest by hap . contencyouns . emulacyouns . hatis discencyouns . bacbytyngys . susurraeyouns pat *is sowynngys of dyscordys* inflacyouns batis be among 3ou; (21) ¶ lest eft when I schal hafe comyn; god meke me at 3ou; and so I sorewe manye of pem pat byfore han synnyd . and han not done peyre penaunce of peyre vnclennesse . and fornycaeyoun . and vnchastite pat pey han done;

**E**cce<sup>1</sup> *hoc tercio venio ad uos; In ore duorum vel trium testium stabit omne verbum; (2) predixi et predico . ut presens bis et nunc absens; hijs qui ante peccauerunt et ceteris omnibus; quoniam si venero iterum non parcam; (3) An experimentum queritis*

<sup>1</sup>The chapter-division of the English Authorized Version has been followed, though in the MS. Chap. XIII begins at Chap. XII, 14.

eius qui in me loquitur\* christus . qui in uobis non infirmatur . sed potens est in uobis; (4) Nam etsi crucifixus est ex infirmitate . sed uiuit ex uirtute dei; Nam et uos infirmi sumus in illo; sed uiuimus eum illo ex uirtute dei in uobis; (5) Vosmetipsos temptate . si estis in fide . ipsi uos probate; An non cognoscitis uosmetipsos . quia christus iesus in uobis est nisi forte reprobi estis; (6) Spero autem quod cognoscitis quia nos non sumus reprobi; (7) oramus autem dominum ut nichil mali faciat . non ut nos probati pareamus; sed ut uos quod bonum est faciat . nos autem ut reprobi simus; (8) Non enim aliquid possumus aduersus veritatem; sed pro ueritate; (9) Gaudemus enim quando nos infirmi sumus . uos autem potentes estis hoc et oramus . uestram consummacionem; (10) Ideo hoc absens scribo . ut non presens durius agam . secundum potestatem quam dominus dedit michi in edificacionem et non in destruccionem uestram; (11) De cetero fratres gaudete . perfecti estote . exhortamini . idem sapite . pacem habete; et deus pacis et dileccionis erit uobiscum; (12) Salutate inuicem in osculo pacis; salutant uos omnes sancti; (13) Gracia domini nostri iesu christi et caritas dei et communicacio sancti spiritus sit cum omnibus uobis Amen (1) ¶ Lo þis thrydde tyme þat I come to 3ou; And þen in þe mowth of two or thre witnessys schal stande eche woord; (2) ¶ þerfore I byfore seyde twyes present and I sey byfore now absent to þem þat han synned byfore . and to alle opere . þat if I eft come I schal not spare . (3) ¶ Or wheper 3ee seeke þe experyment or prefe of hym þat spekys in me crist . þe whyche in 3ou is not syk; but he is myghty in 3ow; (4) ¶ Forwhi if he be crucefyed in oure infirmyte; but now he lyues in þe vertue of god; ¶ Forwhy if we ben syke in hym . but we schal lyue with hym<sup>1</sup> of þe vertue of god anentys 3ou; (5) Tempte 3ee 3oureself . and preue 3ee 3ou if 3ee ben in þe feip; ¶ Or wheper 3ee knowe not 3ouself þat iesu crist is in 3ou . but if it so be byhap þat 3ee ar reprouyd; (6) ¶ I hope forsoþe þat 3ee knowyn þat we ar not reprouyd; (7) we praye forsoþe to god þat 3ee do none ylle . not as we beseme preuyd: but þat 3ee don þat good is; we forsoþe be we as bysemyn

<sup>1</sup> In the left margin is written *a*.

\* fol. 182, b, col. 1.

reprofyd; (8) þerfore we may not any thyng ageynus þe soþnesse . but for þe soþnesse; (9) ¶ þerfore we iojen when þat we ar syke; 3ee forsope þen myghty; *and þat not onely we iojen* but 3he we prayen 3oure *consummacyoun*; (10) ¶ þerfore absent I wryte þise thyngys to 3ou . þat I present do not *in* 3ou hardere aftyr þe power þat oure lord has gyfen to me in to edificacyoun *and* not in to 3oure destruccyoun (11) ¶ Froheþen forþeward . breþere io3e 3ee . be 3ee \* þarfitte . *and* exhorte 3ee to þat þe 3ongere . *and* þe same sauour 3ee . hafe 3ee pees . *and* god of pees *and* of loue schal be *with* 3ou; (12) ¶ Greete 3ee weel *withinne* to gydere in holy kosse 3ow greette weel alle seynty; (13) þe grace of oure lord iesu crist *and* þe comunycacyoun of þe holy gost; be *with* alle 3ou Amen.

\* fol. 182, b, col. 2

## AD GALATAS

*P*aulus<sup>1</sup> apostolus . non ab hominibus neque per hominem . sed per iesum christum . et deumi patrem qui suscitauit eum a mortuis (2) et qui mecum sunt omnes fratres ecclesiis Galacie; (3) Gracia nobis et pax a deo patre et domino nostro iesu christo . (4) qui dedit semetipsum pro peccatis nostris ut eriperet nos de presenti seculo nequam . secundum voluntatem dei et patris nostri (5) cui est gloria in secula seculorum amen; (6) ¶ Miror quod sic tam cito transferemini ab eo qui uos uocauit in gratiam christi in aliud ewangelium . (7) quod non est aliud nisi sunt aliqui qui uos conturbant . et nolunt conuertere ewangelium christi; (8) Sed licet nos aut angelus de celo euangelizet uobis preterquam quod euangelizauimus uobis . Anathema sit . (9) sicut predixi et nunc iterum dico; Si quis uobis euangelisauerit . preter id quod accepistis anathema sit; (10) ¶ Modo enim suadeo hominibus an deo; aut quero hominibus placere; si adhuc hominibus placerem christi seruus non essem; (1) ¶ Poule apostyl . not of men nor thurgh man . but þurgh iesu crist and god þe fadyr . þe whyche has reysyd hym fro death . (2) and alle þe breþere pat ben with me to þe kyrkys of Galath . (3) grace to 3ou and pees of god oure fader and oure lord Iesu crist; (4) ¶ þe whyche gaf hymself for oure synnes so pat he schulde delyuere vs of þe world wyckyd pat is now . aftyr þe wyll of god oure fadyr (5) to whom is glorie in to worldys of worldys amen (6) ¶ I wondre pat 3ee be so sone born ouer fro hym pat callyde 3ou in to þe grace of iesu crist . in to an oþer ewangelye (7) þe whiche is none oþer; but if pat þer ben somme pat troblen 3ou; and wyll conuerte

<sup>1</sup> Initial *P* extends in all down thirty-four lines, the circular part making five short lines in the column, the tail of the letter extending down twenty-two lines of normal length, and the ornamentation up seven lines to the upper margin.

pe ewangelye of crist; (8) ¶ but<sup>1</sup> þof we or an awngelle of heuyn ewangelyse to 3ou . but þat þat we hafe ewangelysyd to 3ou; be he cursyd; (9) ¶ As I hafe byforseyd . and now eft I seye . who so has ewangelysid to 3ou . but þat þat 3ee hafe takyn of vs . be he cursyd; (10) ¶ perfore amoneste I now to god or to men; or wheþer I seeke to plesen to men; ¶ If I schulde 3it plese to men I schulde not be cristis seruant (11) ¶ *Notum enim uobis facio euangelium quod euangelizatum est a me . quia non est secundum hominem .* (12) *neque enim ego ab homine accepi illud . neque didici . sed per reuelacionem iesu christi;* (13) *Audistis enim conuersacionem meam aliquando in<sup>2</sup> iudaismo . quoniam supra modum persequabar<sup>\*</sup> ecclesiam dei . et expugnabam illam .* (14) *et proficiebam in Iudaismo supra multos coetaneos meos in genere meo . abundancius emulator existens paternarum mearum tradicionum .* (15) ¶ *Cum autem placuit ei qui me segregauit ex utero matris mee et uocauit per gratiam suam .* (16) *ut reuelaret filium suum in me ut euangelizare illum in gentibus; continuo non adqueui carni et sanguini;* (17) *neque veni Ierosolimam ad antecessores meos apostolos; sed abij in arabiam et iterum reuersus sum damascum* (11) ¶ perfore I make it knowyn to 3ou . breþere þe Ewangelye þat is ewangelised of me . þat it is not aftyr þe man; (12) ¶ Nor I perfore took it of man . nor leryd it of man . but þurgh reuelacyoun of iesu crist; (13) ¶ For 3ee hafe herde my conuersacyoun sum tyme in Iudaisme . þat ouer mesure I pursuede þe kyrke of god . and I disconunfytyde it . (14) and I profytete in Iuerye abouen manye of euene age in my kyn more aboundauntly þan opere . beande a folewere of my fadyrs tradicyouns; (15) When it lykys to hym forsoþe . þe whyche discoueryde me of þe wombe of my modyr . and had callyd þurgh his grace . (16) þat he schulde schewe in me his sone and þat I schulde ewangelize hym in þe folc A none I assentyde not to þe flesch and to þe blood; (17) nor I cam not to Ierusalem to þe apostolys myn

<sup>1</sup> In the right margin is written *a*.

<sup>2</sup> *A* is written below this word in the lower margin.

\* fol. 183, a, col. 1.

antecessourys; but I went in to Arabye . and eft I am turnyd ageyn to Damasche (18) *Deinde*<sup>1</sup> *post annos tres veni Ierosolimam uidere petrum . et mansi apud eum diebus quindecim;* (19) *Alium autem apostolorum uidi neminem . nisi Iacobum fratrem domini;* (20) *Que autem scribo uobis . ecce coram deo quia non menciō;* (21) *Deinde veni in partes Syrye et Cilicie;* (22) *Eram autem ignotus facie ecclesijs Iudee que erant in christo iesu;* (23) *Tantum autem auditum habebant; quoniam qui persequabatur nos aliquando . nunc euangelizat fidem quam aliquando expugnabat .* (24) *et in me clarificabant deum;*

**D***einde post annos quatuordecim iterum ascendi Ierosolimam . cum Barnaba assumpto et Tilo; (2) Ascendi autem secundum reuelacionem . et contuli cum illis euangelium quod predico in gentibus; seorsum autem hijs qui uidebantur esse aliquid . ne forte in vacuum currem . aut cucurrissem; (3) Sed neque Titus qui mecum erat cum esset gentilis; compulsus est circumcidi; (4) sed propter subintroductos falsos fratres qui subintroierunt explorare libertatem nostram quam habemus in christo Iesu . ut nos in seruitutem redigerent; (5) quibus neque ad horam cessimus subiectioni; ut ueritas euangelij permaneat apud uos; (6) Ab hijs autem qui uidebantur esse aliquid quales aliquando fuerint . nichil mea interest \* Deus personam hominis non accipit; michi autem qui uidebantur esse aliquid . nichil contulerunt; (7) sed econtra cum uidissent quod creditum est michi euangelium prepuerij; sicut et Petro circumcisionis; (8) qui enim operatus est petro in apostolatū circumcisionis . operatus est et michi inter gentes; (9) Et cum cognouissent gratiam que data est michi Iacobus et Iohannes et Cephas que uidebantur columpne esse dexteras dederunt michi et barnabe societatis . ut nos in gentes . ipsi autem in circumcisionem . (10) tantum ut pauperum memores essemus; quod etiam sollicitus fui hoc ipsum facere (18) ¶ penne*

<sup>1</sup> Initial *D* extends down four lines; in the right margin is written *cap. 2, c<sup>m</sup> 2*, surrounded by a fine line; but in the printed text the modern division of chapters is adhered to.

\* fol. 183, a, col. 2.

aftyr thre ȝeer I cam to Ierusalem to se Petyr; *and* I dwellyde  
 at hym fyftene dayes; (19) ¶ I saw none oper forsope of þe  
 Apostolys . but Iame oure lordys broþer; (20) ¶ þoo thyngys  
 forsope þe whyche I wryte to ȝou; loo byfor god wisse þat  
 I lye not; (21) ¶ þen aftyr I cam *in* to þe partyes of syry *and*  
 Cylycye; (22) ¶ I was vnkownyn *in* þe face of þe kyrkys of  
 Judee þat weryn *in* crist; (23) ¶ Only forsope an heerynge<sup>1</sup>  
 þey hadde; þat he þat pursuede vs sum tyme; now ewangelyses  
 þe feith . þat he debatyde som tyme . (24) and þei gloryfyedyn  
*in* me god (1) ¶ Þen aftyr fourtene ȝeer eft I ascendyd to Ierusa-  
 lin *with* Barnaba *and* Tyto takyn *with* (2) ¶ I ascendyd forsope  
 aftyr þe reuelacyoun; *and with* þem I tolde þe ewangelye þat  
 I preche *in* þe folc; I tolde forsope atwynne fro þem þe whyche  
 besemedyn to be sumwhat *of auctorytce* lest by hap I schulde  
 renne or hadde runnen<sup>2</sup> *in* veyne (3) ¶ But nor Tyto þat was  
*with* me when he hadde ben gentyle is compellyd to be circum-  
 cysyd . (4) nor at þe houre gaf we stede; to þeyre subieccyoun .  
 but for þe false breperene þe whyche vudyrentredyn to spy-  
 oure freenesse þat we haue *in* iesu crist (5) þat þe sopnesse of  
 þe ewangelye dwelle at ȝou; (6) ¶ Fro þem forsope þe whyche  
 besemedyn sumwhat to be . whyche þey were sumtyme it fallys  
 to me not to telle ¶ For god takys not mannys persone ¶ þey  
 forsope þe whyche besemydyn any thyng to ben; noght þei  
 dyden to me . (7) but þe *contrarye* when þei sene þat þe ewangelye  
 of prepueye is betakyn to me . as it was to Petyr of circum-  
 cysion (8) ¶ For he þat wroghte Petyr *in* to þe apostolate of  
 circumcysion . *and* he wroghte me among þe folc; (9) ¶ *And*  
 when þei had knowen þe grace þat is gyfen to me among þe folc .  
 Iame *and* petyr *and* Ion þe whyche besemydyn to be pylerys  
*of alle* þe kyrke þey gyfen to me *and* to Barnaba witnessyng of  
 companye . þat we among þe folc . þey forsope *in* to circum-  
 cysyoun (10) \* onely þat we hadde mynde of þe poere; þat  
 I was bysy þat same to done; (11) ¶ *Cum autem venisset*

<sup>1</sup> The second -e- of *heerynge* is written above the line, with caret after the first -e-.

<sup>2</sup> A in the right margin.

\* fol. 183, b, col. 1.

*Cephas Antiochiam in faciem ei restiti; quia reprehensibilis erat . (12) prius enim quam venirent quidam ab Iacobo cum gentibus edebat; Cum autem venissent subtrahebat et segregabat se timens eos qui ex circumcisione erant; (13) Et simulacioni eius concenserunt ceteri Iudei . ita ut et barnabas duceretur ab eis in illam simulacionem; (14) sed cum vidissem quod non recte ambularent ad veritatem ewangelij . dixi Cephe coram omnibus; Si tu cum Iudeus sis gentiliter et non Iudaice vivis quomodo gentes cogis Iudaisare; (15) Nos natura Iudei . et non ex gentibus peccatores; (16) Scientes autem quod non iustificatur homo ex operibus legis nisi per fidem Iesu christi; et nos in christo iesu credimus . ut iustificemur ex fide Iesu christi . et non ex operibus legis; propter quod ex operibus non iustificabitur omnis caro; (17) quod si querentes iustificari in christo inveni sumus et ipsi peccatores; Numquid christus peccati minister est; Absit; (18) Si enim que destruci hoc iterum edificio . prevaricatorem me constituo; (19) Ego enim per legem legi mortuus sum; ut deo vivam; christo confixus sum crucei; (20) Vivo autem iam non ego; vivit vero in me christus; quod autem nunc vivo in carne; in fide vivo filij dei; qui dilexit me et tradidit semetipsum pro me; (21) Non abicio gratiam dei; Si enim per legem iusticia; ergo christus gratis mortuus est (11) ¶ When Petyr<sup>1</sup> forsope had comen to Antyoche I ageynstode hym in þe face . for he was to blame (12) ¶ For byfore þat som schulde come to Iame . he ete with þe folc; when forsope þei hadde comen: he withdrowe hym and dysseueryde hym dredande þem þe whiche were of þe circumcysgoun . (13) and opere Iewys assentyd to peire symulacyoun . so þat barnabas schulde be lad of þem in to þat symulacyoun (14) ¶ But when I saw þat þey wente not rīȝtly to þe veryte of þe ewangelye: I seyde to Petyr byfore þem alle; ¶ If þou O Petyr: when þou art a Iew lyuyst gently and not Iewly hou constreynes þou þe folc to lyfe Iewly (15) ¶ We purgh kynde ben Iewys and not synful men of þe folc . (16) we wytande forsope þat þe man is not Iustyfyed of þe dedys of þe lawe; but purgh þe feip of oure lord Iesu crist; ¶ And we trowyn in*

<sup>1</sup> In the left margin is written: *note of correccioun.*

Iesu crist pat we be iustifyed of þe feyth of crist . and not of þe werkys of þe lawe; ¶ perfore of þe werkys of þe lawe schal not be iustifyed eche flesch (17) ¶ But if we sekande to be iustifyed in crist and we ar founden synners . wheper crist is mynystre of synne ¶ God schylde (18) ¶ If perfore \* þise thyngys pat I hafe destried eft I bilde ageyn I stable me to be preuarycatour (19) ¶ perfore þurgh þe lawe . to þe lawe I am dead . and I am circumeysyed to þe crosse . pat I lyfe to crist; (20) I lyfe forsope þurgh vertues but now not I alyt þe flesch; crist forsope lyfes in me; ¶ pat forsope pat I now lyfe in þe flesch; I lyfe to þe feip of goddys sone<sup>1</sup> þe whyche has louyd me . and bytook hymself for me; (21) I caste not away þe grace of god; perfore if ryghtwysnesse is þurgh þe lawe; þen crist freely is dead

*O*<sup>2</sup> *Insensati Galathe quis uos fascinauit non obedire veritati . ante quorum oculos Iesus christus prescriptus est . et in uobis crucifixus . (2) hoc solum volo a uobis discere; Ex operibus legis spiritum accepistis . an ex auditu fidei; (3) sic stulti estis . ut cum spiritu ceperitis nunc carne consummamini; (4) Tanta passi estis sine causa . si tamen sine causa; (5) Qui ergo tribuit uobis spiritum et operatur uirtutes in uobis ex operibus legis an ex auditu fidei; (6) Sicut scriptum est; Credidit Abraham deo et reputatum est ei ad iusticiam; (7) Cognoscite ergo quia qui ex fide sunt; hij sunt filij Abrahe; (8) Providens autem scriptura quia ex fide iustificat gentes deus; prenunciat Abrahe . quia benedicentur in te omnes gentes; (9) Igitur qui ex fide sunt . benedicentur cum fidei abraham; (10) Quicumque enim ex operibus sunt legis . sub maledicto sunt; scriptum est enim; maledictus omnis qui non permanserit in omnibus que scripta sunt in libro legis . ut faciat ea; (11) Quoniam autem in lege nemo iustificatur*

<sup>1</sup> MS. goddyssone.

<sup>2</sup> Initial *O* extends down four lines. In the space to the left, between the columns, is written *ca*<sup>m</sup> 3<sup>m</sup>, surrounded by a line; in the right margin is written *c*<sup>m</sup> 3.

*apud deum manifestum est; quia iustus ex fide vivit; (12) lex autem non est in fide; sed qui fecerit eam vivet in illis; (13) christus nos redemit de maledicto legis . factus pro nobis maledictum; quia scriptum est . maledictus omnis qui pendet in ligno . (14) ut in gentibus benedictio Abrahe fieret in christo iesu ut pollicitatem spiritus accipiamus per fidem; (15) fratres\* secundum hominem dico; Tamen hominis confirmatum testamentum nemo spernit aut superordinavit; (1) ¶ Ha 3ee woode Galathys who 3ou has enchauntyd . or dysseued not for to obeysche to þe sopnesse; byfore þe eyen of whom crist iesu is dampnyd and in 3ou crucyfied; (2) þis of 3ow I wolde lerne . wheper of þe werkys of þe lawe 3ee hafe taken þe spyryt . or of þe herynge of þe feyth; (3) ¶ þen be 3ee so folys . þat 3ee hafe begunnyn with þe spyryt; and now 3ee eendyn in þe flesch; (4) ¶ So manye thyngys 3ee suffryn withoute cause; if nepelees with oute cause it be but þat may profyte to 3ou þat thyng þat 3ee hafe suffryd if 3ee turne ageyn; (5) ¶ þefore he þat gaf 3ou þe spyryt . and wyrkys vertues in 3ou . wheper of þe werkys of þe lawe or of herynge\* of þe feith . (6) as it is wryten; Abraham leuyde to god; and it is arettyd to hym to rȳtwisnesse; (7) ¶ þefore knowe 3ee þat þei þat ben of þe feip; poo ben þe ehildre of Abraham; (8) ¶ þe holy writ forsope schewande byfore . þat god iustifyes þe fole of þe feip . he warnede byfore to abraham . þat alle þe fole schal be blessyd in pee; (9) þefore þei þat ben of þe feip . schal be blessyd with trewe Abraham; (10) ¶ þefore who so ben of þe werkys of þe lawe; þei ben vnder þe waryng; ¶ For it is wryten; ¶ Waryyd is eche man þat dwellys not in alle þat ben wryten in þe book of þe lawe . so þat he do þem; (11) ¶ For þat forsope þat no man is iustified in þe lawe at god; þefore it is opyn . þat þe rȳtwys man lyfes of þe feip . (12) þe lawe forsope is not of þe feip; ¶ But he þat has done poo thyngys; hee schal lyfe in þem; (13) Crist forsope has ageyn bouzt vs of þe waryed of þe lawe; he is maad for vs þe waryed thyng of þe lawe; For it is wryten Waryed is eche man þat hangys in þe tre; (14) so þat in þe fole þe blessing of Abraham schulde be*

\* fol. 184, a, col. 1.

in iesu crist; þat we take þe byhest of þe spyryt purgh þe feip;  
 (15) ¶ Breþere I seye or *profe* þise thynges aftyr þe man or  
*aftyr mannys custome*; ¶ Neþeles þe testament of man *con-*  
*fermyd* no man dyspyse<sup>1</sup> or ouerordeyne<sup>1</sup> (16) ¶ *Abrahe dicte*  
*sunt promissiones et semini eius*; *Non dicit et seminibus quasi*  
*in multis . sed quasi in vno et semini tuo qui est christus*; (17) *hoc*  
*autem dico testamentum confirmatum a deo . que post quadrin-*  
*gintos et triginta annos facta est lex . non irritum facit ad euacuandam*  
*promissionem*; (18) *Nam si ex lege hereditas iam non ex pro-*  
*missione*; *Abrahe autem per repromissionem donauit deus .*  
 (19) *quid ergo lex . propter transgressionem posita est donec veniret*  
*semen cui promiserat . ordinata per angelos in manu mediatoris*;  
 (20) *mediator autem vnus non est*; *deus autem vnus est .* (21)  
*Lex ergo aduersus promissa dei . Absit*; *si enim data esset lex*  
*que posset viuificare uere ex lege esset iusticia*; (22) *sed conclusit*  
*scripta . omnia sub peccato . ut promissio ex fide iesu christi*  
*daretur credentibus*; (23) *prius autem quam veniret fides . sub*  
*lege custodiebamur conclusi in eam fidem que reuelanda erat*;  
 (24) *Itaque lex pedagogus noster fuit in christo iesu . ut ex fide*  
*iustificemur .* (25) *At vbi venit fides iam non sumus sub pedugogo .*  
 (26) *Omnes enim filij dei estis per fidem que est in christo Iesu*;  
 (27) *Quicumque enim in christo baptisati estis christum indu-*  
*istis .* (28) *Non est Iudeus neque Grecus . non est seruus neque*  
*liber . non est masculus neque femina*; *Omnes enim uos vnum*  
*estis in christo iesu*; (29) *si autem uos christi ergo Abrahe semen*  
*estis*; *secundum promissionem heredes*<sup>2</sup> (16) ¶ \* To Abraham ben  
 seyð promyssiouns . and to þe seed of hym; ¶ he seys not in  
 þe seedys . as in manye; but as in one and in þi seed þat is crist;  
 (17) ¶ þis forsoþe testament *confermyd* of god purgh *sware* .  
 þat þe lawe makys not fals<sup>3</sup> for to voyde þe byheste þe whiche  
 lawe is maad aftyr foure hundred and thretty yere; (18) ¶ Forwhy  
 if of þe lawe were þe erytage þen is not of byheste; To abraham

<sup>1</sup> -þ has been inserted later at the end of these two words.

<sup>2</sup> A paragraph mark is placed before *heredes*, which is written under-  
 neath *promissionem* in the bottom margin.

<sup>3</sup> A in right margin, and underneath it *note*.

\* fol. 184, a, col. 2.

forsope god ʒaf porouʒ byheste<sup>1</sup> (19) perfore what þe lawe; or wherefore *of god is þe lawe gyfen* ¶ þe lawe is sett for transgressyon . tyl þe seed shulde hafe comen *þat is crist* to whom god hadde byhyght . ordeynyd purgh þe aungelys . *þat is Moises* and opere *mynystres of god* in þe hand of þe medyatour; (20) A mene forsope of one is not; god forsope is one (21) ¶ perfore þe lawe ageyn þe byhestys of god; God schylde; For if þe lawe were gyfen *þat myghte qwykne*; þenne verrayly of þe lawe were ryghtwysnesse; (22) ¶ But þe wryt has *concludyd alle thyngys* . vndyr þe syane; *þat þe byheste schulde be gyfen to þe beleeuande of þe feip of iesu crist*; (23) ¶ Byfore forsope *þat þe feip come* . we were kept speryd vnder þe lawe in to *þat feip þat was to be schewyd*; (24) ¶ *and perfore þe lawe was oure mayster in iesu crist*; *þat we be iustifyed of þe feip*; (25) ¶ But when þe feip com . þen be we not vndyr Pedagoge; (26) ¶ For alle ʒee arn þe chyldre of god purgh þe feip of iesu crist; (27) ¶ For who so ʒee be *þat ar baptysyd in crist*; ʒee ben elad in crist; (28) ¶ *þer is not Iew nor Grec* . *þer is no seruauant nor free man* . *þer is no man ne womman of þise one worpiere þan an oper* ¶ For alle ʒee ar one in crist; (29) *and if ʒee forsope ar of crist* þen be ʒee þe seed of Abraham . *and ʒee ben heyrys of þe kyngdam after þe byheste*;

**D**ico<sup>2</sup> autem quanto tempore . heres paruulus est . nichil differt a seruo . cum sit dominus omnium (2) sed sub tutoribus et actoribus est usque ad prefinitum tempus a patre; (3) Ita et uos cum essemus paruuli . sub elementis huius mundi eramus seruientes; (4) At ubi venit plenitudo temporis misit deus filium suum factum ex muliere factum sub lege . (5) ut eos qui sub lege erant redimeret ut adoptionem filiorum reciperemus dei; (6) Quoniam autem estis filij dei misit deus spiritum filij sui in corda nostra clamantem Abba pater; (7) Itaque iam non est seruus sed filius; quod si filius et heres per deum; (8) sed tunc quidem

<sup>1</sup> To . . . byheste is written in the right margin, with caret after *of byheste*.

<sup>2</sup> Initial D- extends down four lines; in the right margin c<sup>m</sup> 4<sup>m</sup> cap. 4<sup>m</sup>, surrounded by a red line.

*ignorantes deum; ijs qui natura non sunt dii seruiebatis; (9) Nunc autem cum cognoueritis deum . immo cogniti sitis a deo quomodo conuertimini iterum ad infirma et egena elementa . quibus denuo seruire uultis; (10) \* Dies obseruatis et menses et tempora et annos; (11) timeo<sup>1</sup> uos ne forte sine causa laborauerim in uobis; (12) Estote sicut ego . quia et ego sicut uos; fratres obsecro uos nichil me lesistis; (13) Scitis autem quia per infirmitatem carnis euangelisauimus uobis iam pridem; (14) et temptationem uestram in carne mea non spreuistis . neque respuistis . sed sicut angelum dei exceperistis me sicut christum iesum; (15) Vbi est ergo beatitudo uestra; Testimonium enim perhibeo uobis . quia si fieri potuisset oculos uestros eruissetis et dedissetis michi; (16) ergo inimicus factus sum uobis uerum dicens uobis; (17) Emulantur uos non bene . sed excludere uos uolunt ut illos emulemini; (18) Bonum autem emulamini in bono semper; et non tantum cum presens sum apud uos; (19) filioli mei quos iterum parturio donec formetur christus in uobis; (20) uellem autem esse apud uos modo et mutare uocem meam quoniam confundar in uobis; (1) ¶ I<sup>2</sup> seye forsope . how long tyme þe eyr is a lytyl chyld . he dyuersys not fro a seruauunt þof he be lord of alle hys thyngys; (2) but vndyr tutours and defenderys he is vn to þe tyme determyned of þe fadyr; (3) So and we when we hadde ben lytle chyldre we were seruande vndyr þe elementys of þe worlde (4) ¶ But when þe plente of þe tyme cam . god sente his sone maad of womman maad vndyr þe lawe; (5) so þat þei þat were vndyr þe lawe he schulde bye ageyn . þat we schulde resceyue þe adopcion of þe chyldre . þat is þat we schulden be parteners of goddys glorie; (6) ¶ For ȝee forsope ben þe chyldre of god; perfore god sente þe spyryt of his sone in oure hertys cryande fadyr fadyr; (7) ¶ perfore now is he not seruauunt but sone; and if he be sone and heyr he schal be purgh god; (8) ¶ but þen certys when ȝee were entrewe not knowande god . ȝee seruedyn to þem þe whyche ben not goddys in þeyre kynde (9) ¶ Now forsope when ȝee hafe*

<sup>1</sup> -o written above the line, with caret after *time*.

<sup>2</sup> In the left margin is written *a*, and a hand points to it and the beginning of the paragraph.

\* fol. 184, b, col. 1.

knowe god but rapere 3ee ben knowyn of god . how schal 3ee turnyn eft to þe syke *and* þe nedy elementys to þe whyche 3ee wylen eft serue; (10) þe dayes 3ee kepe *and* monys *and* tymes *and* 3eres; (11) I drede forsoþe lest by happe *with* oute cause . I hafe trauaylyd in 3ou (12) ¶ Be 3ee as I *am withoute þe lawe* for I was *somtyme in þe lawe* as 3ee wille be ¶ Brepere I praye 3ou . for 3ee hafe not hurt me . (13) 3ee witen forsoþe þat þurgh þe infirmyte of flesh . I prechyde to 3ou þe euangelye now fyrst; (14) *and* 3ee dyspysyden not nor forsokyn 3oure temptacyoun . in myn flesh . but as an aungylle of god 3ee hafe \* taken me as iesu crist . (15) ¶ þerefore where is 3oure blyssednesse; ¶ þerefore I bere witnesse of 3ow þat if it myȝte hafe ben to þe profyt of þe kyrke 3ee schulde hafe put oute 3oure eȝen *and* hafe gyfen to me; (16) þerefore am I maad enemy to 3ou seyande þe soþe to 3ou; (17) þei louyn 3ou *but* not weel *or profitably* . but þey wyl excluden 3ou fro þe feiþ so þat þem 3ee suye in obseruauuncys of þe lawe; (18) ¶ þe goode forsoþe sue 3ee in goode euermore *and* not onely when I am present at 3ou; (19) mi litle chyldre þe whiche eft I bere; til þat crist be formyd in 3ou; (20) ¶ I wolde forsoþe be at 3ou now; *and* chaunge my voice in blamande 3ou; for I am schent in 3ou; þat is byfore opere I am schamyd for 3ou (21) ¶ *Dicite michi qui sub lege uultis esse . legem non legistis*; (22) *scriptum est enim : quoniam Abraham duos filios habuit unum de ancilla et unum de libera*; (23) *sed qui de ancilla secundum carnem natus est qui autem de libera per repromissionem*; (24) *que sunt per allegoriam dicta ; hec enim sunt duo testamenta ; unum quidem in monte Syna in seruitutem generans que est agar*; (25) *Syna enim mons est in Arabia qui coniunctus est ei qui nunc est Ierusalem . et seruit cum filiis suis*; (26) *Illa autem sursum qui est ierusalem libera est que est mater nostra* . (27) *scriptum est enim : letare sterilis que non paris ; erumpe et clama que non parturis quia multi filij deserte magis quam eius que non habet virum*; (28) *Nos autem fratres secundum ysaac promissionis filij sumus* . (29) *sed quomodo tunc qui secundum carnem natus fuerat persequabatur eum qui secundum*

*spiritum; ita et nunc . (30) sed quid dicit scriptura Eice ancillam et filium eius . non enim heres erit filius ancille cum filio libere; (31) Itaque fratres iam non sumus ancille filij sed libere . qua libertate christus nos liberauit*

*S*tate et nolite iterum iugo seruitutis contineri (21) ¶ My chyldre seye 3ee to me or answer me 3ee pat wil be vnder pe lawe hafe 3ee not redd pe lawe; (22) ¶ It is wryten pat Abraham hadde two chyldre one of pe maydyn; and one of pe free; (23) But he pat was of pe mayden . is born aftyr pe flesch . he forsope pat is of pe free is purgh<sup>1</sup> repromysseyoun . (24) pe whiche ben seyde by allegorye; pise forsope ben two testamentis one certis in pe mount of Syon gendrande men in to seruage; pe whyche is tokynd agar; (25) ¶ Syna forsope is an hyl in Arabye pe whiche is ioyned to hyre pat is now Ierusalem and seruys with his chyldre; (26) ¶ But pat Ierusalem forsope pat is aboue; sche is fre pe whiche is oure modyr; (27) ¶ perfore it is wryten; pou bareyne be glad pat pow berist not; brest oute and cry pow pat \* tranelyst not with chyldre; For many chyldre ar more left . or forsakyn pen of hyr pat has pe husbande; (28) we forsope ben pe childe of byheste brepere . aftyr ysaac (29) ¶ But how penne he pat was born aftyr pe flesch pursuede hym pat after pe spirit was born . so and it now; (30) ¶ But what seis holy wryt; Cast oute pe mayden and hyr chyld; for pe sone of pe mayden schal not be eyr with pe sone of pe free; (31) perfore my brepere we be not pe souys of pe mayden . but of pe fre wyfe . with pe whyche frenesse crist has vs delyueryd or maad free .

(1) Perfore stande 3ee and wile 3ee not eft be withholdyn vndyr pe 3ok of seruage (2) *Ecce<sup>2</sup> ego Paulus dico uobis quoniam si circumcidamini christus uobis nichil proderit (3) Testifcor autem rursum omni homini circumcidenti se quoniam debitor*

<sup>1</sup> An *a* is written in the right margin opposite.

<sup>2</sup> Initial *E*- extends down four lines; in the left margin is written *c<sup>m</sup> 5, ca. 5*, surrounded by a line; however, in the printed text the verse-numbering of the Vulgate and English Authorized Version is followed.

\* fol. 185, a, col. 1.

est vniuerse legis faciende; (4) *Euacuati estis a christo qui in lege iustificamini; a gracia excidistis;* (5) *Nos autem a spiritu ex fide spem iusticie expectamus;* (6) *nam in christo iesu . neque circumcisio . neque aliquid prepuccium valet . sed fides que per dileccionem operatur;* (7) *Currebatis bene . quis uos impediuit ueritati non obedire; Nemini consenseritis .* (8) *persuasio hec non est ex eo qui uocat uos .* (9) *modicum fermentum totam massam corrumpit;* (10) *Ego autem confido in uobis in domino; quod nichil aliud sapietis; Qui autem conturbat uos; portabit iudicium quicumque est ille* (11) ¶ *Ego autem fratres si circumcisionem adhuc predico . quid adhuc persecucionem pacior . ergo euacuatum est scandalum crucis;* (12) *ritinam<sup>1</sup> et abeidantur qui uos conturbant;* (2) ¶ *Lo I Powyl sey to 3ou pat if 3ee ar circumeysyd erist has profytyd not to 3ou;* (3) *I gife witnesse forsope to eehe man circumeysdande hym pat he is dettour of alle þe lawe to be don;* (4) ¶ *3ee ben voydyd fro erist; þe whyche ar iustifyed<sup>2</sup> in þe lawe . and 3ee hafe fallyd fro grace;* (5) ¶ *We forsope abyden of þe feip hope of ri3twysnesse in þe holy spyryt* (6) ¶ *Forwhi in iesu crist noyþer circumeysioun nor prepueye any thyng is worth . but þe feip þe whiche werkys by charytee* (7) ¶ *3ee romne weel who lettyde 3ou not to be Buxum to þe sopnesse .* ¶ *To none of þem hafe 3ee consentid* (8) *for pat persuasioun is not of hym pat callyde 3ou . to þe lyff but of þe deuyl* (9) ¶ *A lytil sour dowgh<sup>3</sup> corruptis alle substaunce of þe leueyne;* (10) ¶ *I treste to 3ou in god pat 3ee none oper thyng schul sauere þen pat pat I tau3te 3ou* ¶ *he forsope pat sturbys* \* *3ou<sup>1</sup> he schal bere þe dome or dampnacioun what so euere he is;* (11) ¶ *þefore breþere if I preche 3it cyreumcysioun; wherto suffre I 3it persecucioun;* ¶ *þen it is voydyd þe selaundre of þe erosse;* (12) ¶ *and wolde god pat þei were cuttyd away pat sturble 3ou* (13) *Uos autem in libertatem uocati estis fratres . tantum ne libertatem in occasionem delis carnis . sed per spiritus<sup>5</sup>*

<sup>1</sup> A in left margin.

<sup>2</sup> -fy- in *iustified* is written above the line, with caret after the former -y-.

<sup>3</sup> MS. *sourdough*.

<sup>4</sup> In the upper margin is written *a*, connected with this word by a line.

<sup>5</sup> *Spiritus* in right margin.

caritatem seruete inuicem; (14) omnis enim lex in vno sermone impletur; Diliges proximum tuum sicut teipsum; (15) quod si inuicem inordetis et comedetis uideate ne ab inuicem consummamini; (16) Dico autem spiritu ambulate . et desideria carnis non perficiatis; (17) Caro enim concupiscit aduersus spiritum . spiritus autem aduersus carnem; Hec enim sibi aduersantur . ut non quecumque uultis illa faciatis; (18) quod si spiritu ducimini . non estis sub lege; (19) Manifesta autem sunt opera carnis . que sunt . fornicacio . immundicia . impudicia . luxuria . (20) ydolorum seruitus . ueneficia . inimicie . contenciones . emulaciones . ire . rixe . dissenciones . secte . (21) inuidie . homicidia . ebrietates . commessaciones . et hijs similia . que predico uobis sicut predixi . quoniam qui talia agunt regnum dei non consequuntur; (22) Fructus autem Spiritus est . caritas . gaudium . pax . paciencia . longanimitas . bonitas . benignitas . mansuetudo . (23) fides . modestia . continencia . castitas . aduersus huiusmodi non est lex; (24) qui autem sunt christi carnem suam crucifixerunt cum uicijs et concupiscencijs; (25) si spiritu uiuimus spiritu et ambulamus; (26) Non efficiamur inanis glorie cupidi . inuicem prouocantes inuicem inuidentes; (13) ¶ see forsepe breþere ar<sup>1</sup> callyd in to frenesse only þat see gyfe not þe frenesse in occasyoun of flesch; but purgh charyte of þe spyryt serue see to gydere; (14) for alle þe lawe is fulfylde in one woord . þat is in one comaundement of charyte; þou schalt loue þi neghebores as þi self; (15) For if see byten with inne togydere and etyn eche one oþer . by see see þou lest see be not fro o twynne eendyd; (16) ¶ I seye forsepe in crist ¶ Go see with þe spyryt . and þanne see schal not parfome desyres of þe flesch; (17) for þe flesch coueytys ageyn þe spyryt; þe spyryte forsepe ageyn þe flesch; For þise þingys to þemself togydere contrayen; so þat not alle þingis þat see wilen after þe flesch þoo see do (18) ¶ For if see be lad after þe spyryt see be not vnder þe lawe . (19) ¶ For þe dedys of þe<sup>2</sup> flesch ben opynly schewyd . þe whiche ar fornycacyoun . vnclennesse . vnchastite . leccherye . (20) seruyse

<sup>1</sup> In the right margin is written *a* and *note*.

<sup>2</sup> A hand drawn in red in the right margin points to this sentence.

of ydolys . Wycchecraftys . enemytees . *contencyouns* . enuyes .  
 Wrathys . chydyngys . *discencyouns* . sectis . (21) enuyes .  
 Man\*slaghtys . dronkenessys . *commessacions* . and lyke to pise .  
 þe whyche I preche to ʒou as I hafe seyð byfore . þat þei þat  
 suyche thyngis don þei schal not folewe þe kyngdam of heuyn  
 (22) ¶ þe<sup>1</sup> fruyt forsope of þe spyryt is charyte . ioye . pees .  
 pacience . longanymytee . goodnesse . benygnete . myldenesse .  
 (23) feip . modestite . *contynence* chastite; ageyn pise maner  
 is no lawe; (24) þei forsope þat ben of crist . þei hafe crucefyed  
 peyre flesch with þe vices . and þe lustys perof . (25) ¶ If We  
 lyue with þe spyryte; go we with þe spyryt . (26) ¶ Be we  
 not maad coueytouse of veyne glorie styryng to gydere to  
 wrathe . or to *contencyouns* . nor enuyande to gydere

**I**r<sup>atres</sup> <sup>2</sup> *elsi preoccupatus fuerit homo in aliquo delicto . uos qui  
 spirituales estis huiusmodi seruite in spiritu lenitatis considerans  
 teipsum ne et tu tempteris . (2) alter alterius onera portate . et  
 sic adimplebitis legem christi; (3) Nam si quis existimat se aliquid  
 esse . cum nichil sit . ipse se seducit; (4) opus autem suum probet  
 unusquisque . et sic in semetipso tantum gloriam habebit et non  
 in altero; (5) unusquisque enim onus suum portabit; (6) Comunicet  
 autem his qui cateʒizatur uerbo ei qui cateʒizat in omnibus bonis  
 (7) Nolite errare deus non irridetur; (8) quod enim seminauerit homo  
 hoc et metet . quoniam qui seminat in carne sua . de carne sua et  
 metet corrupcionem; qui autem seminat in spiritu; de spiritu metet  
 uitam eternam; (9) Bonum autem facientes non deficiamus;  
 tempore enim suo metemus non deficientes; (10) Ergo dum tempus  
 habemus operemur bonum ad omnes; maxime autem ad domesticos  
 fidei; (11) Videte qualibus literis scripsi uobis mea manu; (12)  
 Quicumque enim uolunt placere in carne . ij cogunt uos circumcidi  
 tantum ut crucis christi persecutionem paciantur non; (13) Neque  
 enim qui circumcidiuntur legem custodiunt . sed uolunt uos circumcidi*

<sup>1</sup> A in left margin.

<sup>2</sup> The upper part of the initial *F* extends down four lines, the lower part down ten more; in the left margin is written: *e<sup>m</sup> 6<sup>m</sup> cap<sup>m</sup> 6<sup>m</sup>*, surrounded by a line.

*ut in carne uestra glorientur; (14) Michi autem absit gloriari nisi in cruce domini nostri iesu christi . per quem michi mundus crucifixus est et ego mundo; (15) In christo enim Iesu neque circumcisio aliquid ualet neque prepucium; sed noua creatura; (16) Et quicumque hanc regulam secuti fuerit . par super illos et misericordia . et super israhel dei; (17) De cetero nemo michi molestus sit; Ego enim stigmata<sup>1</sup> domini Iesu in corpore meo porto; (18) Gracia domini nostri Iesu christi cum spiritu uestro fratres AmeN*

(1) ¶ And<sup>2</sup> brepere if any man were occupyed or slyden in any trespas . see *pat* ben goistly snyche a maner man enfourme see in pe spirite of softnesse; biholdande þiselfe lest *pat* þou be not temptyd; (2) ¶ Oyper of oper bere see pe chargys *and* so see schal fulfyll pe lawys of crist (3) ¶ Forwhi whoso trowys hym to be ought . when he be \* nought he disceyuyys hymselfe (4) ¶ His owne werk forsope *profe or examyne* eche man *and* so in hymselfe onely he schal hafe ioye *and* not in an oper mannys preysyng (5) ¶ Eche man forsope<sup>3</sup> schal bere his charge; (6) ¶ Comyne he forsope that is enformyd purgh pe woord; to hym *pat* enformys hym in alle goodys; (7) Erre see not . god is not scornyd; (8) For pe thyng *pat* man sowis poo thyngys he schal schere; *and* he *pat* sowys in his flesch; of his flesch he schal schere corrupcyoun; <sup>3</sup> he forsope *pat* sowys in pe spyryt; of pe spyryt he schal schere pe euerlastande lyf (9) ¶ Fayle not we doande pe goode; for in his tyme we schal schere not faylande; (10) ¶ perfore whil<sup>3</sup> we hafe tyme . wyrke we good to alle *and* most forsope to pe homlyest of pe feip; (11) ¶ See see with what lettrys I wrot to ȝou with my hande (12) whoso perfore wil plesse in pe flesch þei constreyne ȝou to be circumcydid; onely *pat* þei suffre not persecucyoun of pe crosse of crist; (13) For þei *pat* arn circumcydyd . kepe not pe lawe; but þei wile ȝou to be circumcydid *pat* þei ioyen in ȝoure flesch (14) ¶ To me forsope god schylde to ioye; but in<sup>3</sup> pe crosse of oure lord iesu crist . by whom pe world is crucifyed to me; *and* I to pe world (15) for in iesu crist noyþer

<sup>1</sup> MS. *stigmamata*.

<sup>2</sup> *a* in left margin.

<sup>3</sup> In the right margin opposite is written *a*.

\* fol. 185, b, col. 2.

*circumcysion nor prepueye any þing is worth . but newe creature .  
þat is newe lif purgh þe feiþ* (16) ¶ *And* whoso euere has folwyd  
þis rewle ; pees be vpon þem *and* mercy *and* vpon israel of god ;  
(17) ¶ Hepin forþeward be no man heuysom to me ; for I forsoþe  
bere þe poyntys of peynys of oure lord iesu in my body . (18)  
¶ þe grace of oure lord iesu crist be with ʒoure spirite euere AmeN.

## AD EPHESIOS

*P*aulus<sup>1</sup> apostolus Iesu christi per uoluntatem dei sanctis omnibus qui sunt Ephesi et fidelibus in christo iesu . (2) Gracia uobis et pax a deo patre nostro et domino iesu christo; (3) Benedictus deus et pater domini nostri iesu christi qui benedixit nos in omni benedictione spiritali in celestibus in christo iesu . (4) sicut elegit nos in ipso ante mundi constitutionem . ut essemus sancti et immaculati in conspectu eius in caritate; (5) Qui predestinauit nos in adoptionem filiorum per iesum christum in ipsum . secundum propositum uoluntatis sue (6) in laudem glorie gracie sue . in qua gratificauit nos in dilecto filio suo (7) in quo habemus redemptionem per sanguinem eius . remissionem peccatorum secundum diuicias gracie eius. (8) que superabundauit in nobis in omni sapientia et prudentia. (9) ut notum faceret uobis sacramentum uoluntatis sue secundum bonum placitum eius quod proposuit in eo (10) in dispensacione plenitudinis temporum Instaurare omnia in christo que in celis et que in terra sunt in ipso (11) in quo et nos sorte uocati sumus predestinati secundum propositum eius qui omnia operatur secundum consilium uoluntatis\* sue. (12) ut simus in laudem glorie eius. qui ante sperauimus in christo (13) in quo et uos cum audissetis uerbum ueritatis euangelium salutis uestre recepistis; In quo et credentes signati estis spiritu promissionis sancto . (14) qui est pignus hereditatis uestre in redemptionem adquisicionis in laudem glorie ipsius; (1) ¶ Poule pe apostil of iesu crist . purgh pe wille of god to alle pe sayntis and trewe men in iesu crist þat are atte Ephesy (2) grace be to ȝou and pees of god oure fadyr and oure

<sup>1</sup> The upper part of the initial *P* extends down five lines, and within its loop is drawn a face; the lower part of the letter extends down the column to its foot. In right margin *c<sup>m</sup> 1<sup>m</sup> cap. 1<sup>m</sup>*, surrounded by a red line.

\* fol. 186, a, col. 1.

lord iesu crist . (3) ¶ pe blessyd god *and* fadyr of onre lord iesu crist pe whiche has blessyd vs in alle gostly blessing *hadd* in henenys in crist . (4) as he has chosyn vs in hym byfore<sup>1</sup> pe constitueyoun of pe world pat we schulde ben holy . *and* vndefoulyd in his sizte in charite ; (5) ¶ pe whiche has predesteynd vs in to pe adopeyoun of pe sonys in hym purgh iesu crist . aftyr pe purpose of his wylle (6) in to pe lofynge of pe glorie of his grace ; in pe whiche he has gratyfied vs in his loued sone ; (7) in whom we hafe redempcyoun purgh his blood . *and* remyssyoun of oure synnes after pe ryehessis of his grace . (8) pe whiche has superaboundid in vs in alle wisdom *and* queyntise (9) pat he schulde make knowyn to vs pe sacrament of his wille after pe goode lykynge of hym pat he purposyde in hym (10) in dispensacyon of fulnesse of tymes to enstore alle þingys in crist . pe whiche in heuene *and* pe whiche in erþe ben in hym . (11) ¶ In whom see *and* we ar eallyd purgh lotte aftyr his purpose . pe whiche werkys alle þingys after pe conseyl of his wille . (12) pat we be in to preysynge of his glorie . pe whyche han bifore hopyd in crist ; (13) ¶ In whom pat is to sey crist *and* see had herd pe woord of soþnesse pe ewangelye of ȝoure hele . ¶ In whom also see beleefende see ar markyd with holy gost of pe byheste (14) pe whiche is wed of oure herytage in to byynge ageyn of pe purchase in to pe preysynge of his glorie (15) *Propterea et ego audiens fidem uestram que est in christo iesu et dileccionem quam habetis in omnes sanctos ; (16) non cesso gracias agens pro uobis memoriam faciens uestri in oracionibus meis . (17) ut deus domini nostri iesu christi pater glorie det uobis spiritum sapientie et reuelacionis in agnicionem eius ; (18) illuminatos oculos cordis uestri ut sciatis que sit spes uocacionis eius que diuicie glorie hereditatis eius in sanctis ; (19) et que sit superueniens magnitudo uirtutis eius in nos qui credidimus secundum operacionem potencie uirtutis eius (20) quam operatus est in christo suscitans illum a mortuis et constituens ad dexteram suam in celestibus (21) supra omnem principatum et potestatem et uirtutem et dominacionem et omne nomen quod nominatur ; non solum in hoc seculo sed et in futuro . (22) et omnia subiecit*

<sup>1</sup> a in left margin.

*sub pedibus* \* *et ipsum dedit caput super omnem ecclesiam* (23) *que est corpus ipsius et plenitudo eius qui omnia in omnibus adimpletur* (15) ¶ For þat I herande ȝoure feiþ þe whiche is in iesu crist and ȝoure loue in alle seyntis (16) I ceese not doande thankyngys for ȝou and makande mynde for ȝou in my prayerys; (17) þat god of oure lord Iesu crist þe fadyr of glorie gyfe ȝou þe spyryt of wysdam and of reuelacyoun in to þe agnycyoun of hym; (18) and þat he make þe eȝen of ȝoure herte lyghtnyd; so þat ȝee knowe what be þe hope of ȝoure callynge and what ben þe rychessys of his gloryouse herytage and seyntyng; (19) ¶ And ȝee wite what by þe mekenesse aboue semande of þe vertue of hym in to vs þe whylke beleeuyn aftyr þe wyrkyng of þe power of his vertue (20) þat he has wroght in crist reysande hym fro death and setande hym at þe rightsyde in heuene (21) aboue eche princypate and potestate . and vertue and dominacyoun and aboue alle name þat is namyd: ¶ Not onely in þis world but in þat þat is to come (22) alle thyng he has cast vnder his fete; ¶ and hym certys he gaf to<sup>1</sup> be þe hed abouen eche kyrke (23) þe whiche is þe body of hym and þe plente of hym . þe whiche is fulfild . he beande alle thyngys in alle thyng

**E**<sup>2</sup> *ros cum essetis mortui delictis et peccatis uestris. (2) in quibus aliquando ambulastis secundum seculum huius mundi . secundum principem potestatis heris huius spiritus qui nunc operatur in filiis diffidencie . (3) in quibus et nos omnes aliquando conuersati sumus in desiderijs carnis nostre . facientes voluntates carnis et cogitationum . et eramus natura filij ire sicut et ceteri; (4) Deus autem qui diues est misericordia propter nimiam caritatem suam qui dilexit nos; (5) et cum essemus mortui peccatis . conuiuificauit nos christus; cuius gracia sumus Saluati . (6) et conresuscitauit et consedere fecit in celestibus in christo iesu (7) ut ostenderet in seculis superuenientibus abundantes diuicias gracie sue in bonitate super nos in christo iesu; (8) Gracia enim saluati estis per fidem et hoc non ex nobis; dei enim donum est (9) non ex operibus .*

<sup>1</sup> a in right margin.

<sup>2</sup> Initial E- extends down four lines; in the right margin c<sup>m</sup> 2, cap. 2<sup>m</sup>, within a red line.

ut ne quis gloriatur; (10) ¶ *Ipsius enim sumus factura creati in christo iesu in operibus bonis que preparauit deus ut in illis ambulemus; (11) propter quod memores estote . quod aliquando uos gentes eratis in carne qui dicimini prepuccium ab ea que dicitur circumcisio in carne manufacta . (12) quia eratis illo in tempore sine christo alienati a conuersacione israel . et hospites testamentorum \* promissionis spem non habentes . et sine deo in hoc mundo; (13) nunc autem in christo iesu . uos qui aliquando eratis longe . facti estis prope in sanguine christi; (14) Ipse est enim pax nostra qui fecit utraque unum et medium parietem macerie soluens inimicitias in carne sua . (15) legem mandatorum decretis euacuans ut duos condat in semetipso in uno nouo homine faciens pacem (16) et reconciliet ambos in uno corpore deo per crucem interficiens inimicitiam in semetipso<sup>1</sup> (17) et ueniens euangelizauit pacem nobis qui longe fuistis . et pacem hijs qui prope; (18) quoniam per ipsum accessum habemus ambo in uno spiritu ad patrem; (19) Ergo iam non estis hospites et aduene sed estis ciues sanctorum et domestici dei (20) superedificati super fundamentum apostolorum et prophetarum; ipso summo angulari lapide christo iesu (21) in quo omnis edificacio constructa crescit in templum sanctum in domino (22) in quo et nos coedificamini in habitaculum dei in spiritu sancto (1) ¶ *and 3ee were deade purgh trespas and 3oure synnes. (2) in þe whiche 3ee wentyn som tyme after þe conuersacyoun of þis world . after þe prince spyryt of þe power of þis eyr . þe whiche now werkys in to þe childe of dyffydence . þat is of þem mystrestande or of wanhope; (3) ¶ in þe whyche synnes and we alle are conuersate som tyme in desyres of oure flesch doande þe wille of þe flesch and of þe thoughtys ¶ and we were as opere purgh kynde þe childe of wraþe; (4) ¶ þerfore god þe which is ryche in mercy . for þe ouermyche charite þat he has loued vs . (5) and when we weren deade purgh synne he has quykynd vs in crist . purgh þe grace of whom 3ee am sauyl . (6) and he has reysyd with . and maad vs to sytte with in heuyns in iesu crist (7) þat he schulde schewe in worldys comande abouen þe fulle rychessis**

<sup>1</sup> *ipso* is written in the left margin, in a line with *et ueniens*, etc.

\* fol. 186, b, col. 1.

of his *grace* in goodnesse vp on vs in iesu crist; (8) ¶ For in *grace* *byfore* *goande* see ar saufe purgh þe feiþ . *and* þat not of ʒou; ¶ For it is þe gifte of god *purely* (9) *and* not sum deel of werkys . so þat no man ioye of *hyse werkys*; ¶ (10) For his makynge we ben schapyd in iesu crist in gode werkys . þe which god has byfore ordeynyd þat we go in þem (11) ¶ For þe whiche thyng hafe see mynde þat see were som tyme þe folc þe whiche were callyd prepucye . fro þat þat is seyð circumeisioun maad with þe hand in þe flesch (12) þe whiche were þat tyme with oute crist alyenyd fro þe *conuersacyoun* of israhel . *and* hostagers of þe testamentis . not hafande hope of promyssyoun *and* with oute god in þe worlde (13) ¶ Now forsoþe in iesu crist see þat som tyme \* were fer fro; now see ben made negh in þe blood of hym; (14) ¶ For he is oure pees þe which makys bope thynges one in þe mene wal of þe wal with oute mortar vndoande þe enemytese in his flesch; (15) ¶ He voydande þe lawe of comaundementis . þat is þe lawe of *fleschly obseruauncys* . purgh decrese or byddyngys of þe ewangelye . þat he make two in hymself in one newe man; he makande pees . (16) þat he reconsyle bope in one body to god sleande þe enemyte in hym selfe . (17) ¶ *and* he comande he euangelisede þe pees to ʒou . þe whiche haddyn be fer; *and* pees to þem þe whiche were neygh; (18) for by hym we hafe gate bope in one spyrit to þe fadyr; (19) ¶ perfore be not see now hostagers *and* cumlyngys; but see be þe cyteseyns of seyntyty . *and* goddis homly meyne (20) edyfyed abouen vp on þe ground of þe apostolis *and* prophetis . he þe heye corner ston beande in iesu crist; (21) In whom eche edyficaeyoun bildyd; it growis in to an holy temple in oure lord; (22) ¶ in whom *and* be see blessid in to habitaclē of god in þe holy gost

*H*eius<sup>1</sup> rei gracia ego paulus uinctus christi iesu pro uobis gentibus; (2) si tamen audistis dispensacionem gracie dei que data est michi in uobis . (3) quoniam secundum reuelacionem notum

<sup>1</sup> Initial *H* extends down four lines; its ornamentation up seven more. In the right margin is written c<sup>m</sup> 3, ca<sup>m</sup> 3, surrounded by a line.

\* fol. 186, b, col. 2.

michi factum est sacramentum; sicut supra scripsi in breui . (4) prout potestis legentes intelligere prudenciam meam in misterio christi . (5) quod alijs generacionibus non est agnitum filijs hominum . sicut nunc reuelatum est sanctis apostolis eius . et prophetis in spiritu . (6) esse gentes coheredes et concorporales et conparticipes promissionis eius in christo iesu . per euangelium (7) cuius factus sum minister . secundum donum gracie dei que data est michi . secundum operacionem uirtutis eius; (8) Michi omnium sanctorum minimo data est gracia hoc in gentibus euangelizare inuestigabiles uirtutes rel diuicias christi . (9) et illuminare omnes que sit dispensacio sacramenti absconditi a seculis in deo qui omnia creauit; (10) ut innolescat principibus et potestatibus in celestibus per ecclesiam multiformis sapientia dei; (11) secundum prefinicionem seculorum quam fecit in christo iesu domino nostro (12) in quo habemus fiduciam et accessum in confidentia per fidem eius; (13) propter quod peto ne deficiatis in tribulacionibus meis pro uobis que est gloria uestra (14) huius rei gracia flecto genua mea ad patrem domini nostri iesu christi . (15) ex quo omnis paternus in celis et in terra nominatur . (16) ut det uobis secundum diuicias glorie sue uirtutem corroboreari per spiritum eius in interiori homine . (17) Habitare christum per fidem in cordibus uestris in caritate radicati et fundati\* (18) ut possitis comprehendere cum omnibus sanctis . que sit longitudo . latitudo . sublimitas et profundum . (19) scire etiam supereminentem caritatem christi . ut impleamini in omnem plenitudinem dei; (20) Ei autem qui potest omnia facere superabundantur quam petimus aut intelligimus . secundum uirtutem que operatur in nobis; (21) Ipsi gloria in secula et in ecclesia . et in christo iesu in omnes generaciones seculi seculorum Amen (1) ¶ Thurgh þe grace of þis thyng I poule boundyn of iesu crist for ȝou folc . (2) if þat ȝee haue herd þe dyspensacyon of þe grace of god þe whiche is gyfen to me in ȝou; (3) ¶ For whi after þe reuelacion þe sacrament is made knowyn to me as I abouen wroot schortly . (4) þat ȝee redande myghten vnderstande my prudence in þe mynysterye of crist; (5) þe whiche is not knowe to mennus childe in opere generacyouns . as it is now schewyd to his

\* fol. 187, a, col. 1.

holy apostolys *and* prophetys in þe spyryte . (6) þe folke to be coheyres . *and* concorporelys *and* conparteners in iesu crist . þurgh þe ewangelye (7) of þe whiche I am maade mynystre after þe gifte of þe grace of god þe whiche is gifen to me after þe werking of þe vertue of hym . (8) ¶ To me of alle seyntis leste is gyfen þis grace in þe folc to euangelyse þe rychessys inuestigable of crist ; (9) *and* to lighte alle þe beleefande þat þei vnderstande what be þe dispensacyoun of þe sacrament hid fro þe worldis þat is fro alle þe creaturys of þe world in god þe whiche has schapen alle thyngis . (10) þat þe wisdom of god waxe knowyn manye formys to princes *and* powers in heuynly thyngys þurgh þe kyrke . (11) after þe bifore ordinaunce of worldys<sup>1</sup> þe whiche he maade in iesu crist oure lord (12) ¶ In whom we haue trest *and* gate to in þe trestyng þurgh þe feip of hym (13) ¶ For þe which þyng I aske þat 3ee defayle not in my tribulacyouns for 3ou þe whiche is 3oure ioye ; (14) ¶ *and* by grace or cause of þis þyng . I bowe my knees to þe fadyr of oure lord iesu crist (15) of whom alle fadernesse in heuen *and* in erpe is namyd . (16) þat he gyfe to 3ou after þe ryches of his glorie vertue . to be strenkthyd bi his spirite in þe inner man . (17) *and* crist for to dwellen þurgh feip in oure hertys . ¶ 3ee rootyd *and* groundid in charyte (18) þat 3ee may comprehend with alle seyntys what be þe hardnes of charyte *and* longnesse *and* heynesse *and* þe depnesse ; (19) ¶ Also to wite þe charyte of þe wisdom of crist aboue semande . þat 3ee be fulfild in to alle þe plente of god ; (20) ¶ To hym forsope þat may alle þyng make sur\* abundauntli þat we askyn or vnderstandyn after þe vertue þat he werkys in vs . (21) to hym be glorie in þe kyrke *and* in iesu crist in to alle generacions of þe worlde of worldys AmeN

*Obsecro*<sup>2</sup> itaque uos ego uinctus in domino; ut digne ambuletis uocatione qua uocati estis (2) eum omni humilitate et mansuetudine cum paciencia . supportantes inuicem in caritate; (3) solliciti

<sup>1</sup> In the left margin opposite is written *a*.

<sup>2</sup> Initial *O* extends down four lines; within it a face is drawn; in the right margin is written *c<sup>m</sup>. 4, cap<sup>m</sup>. 4<sup>m</sup>.*, surrounded by a line.

\* fol. 187, a, col. 2.

*seruare unitatem spiritus in uinculo pacis; (4) unum corpus . et unus spiritus sicut vocati estis in unam spem uocationis uestre . (5) vnus dominus vna fides . vnum baptisma . (6) vnus deus et pater omnium . qui super omnes et per omnia et in omnibus uobis; (7) unicuique nostrum data est gracia secundum mensuram donacionis christi . (8) propter quod dicit; Ascendens in altum captiuam duxit captiuitatem; dedit dona hominibus; (9) Quod autem ascendit . quid est nisi quia et descendit primum in inferiores partes terre; (10) Qui descendit et ipse est qui ascendit super omnes celos; ut adimpleret omnia; (11) Et ipse dedit quosdam quidem apostolos . quosdam autem prophetas . alios vero euangelistas . alios autem pastores et doctores (12) ad consummacionem sanctorum in opus ministerij in edificacionem corporis christi; (13) donec occurramus omnes in unitate fidei . et agnicionis filij dei . in uirum perfectum . in mensuram etatis plenitudinis christi . (14) ut iam non simus paruuli fluctuantes et circumferamur omni vento doctrine in nequicia hominum . in hastucia ad circumuencionem erroris . (15) veritatem autem facientes . in caritate crescamus in illo per omnia qui est capud christi . (16) ex quo totum corpus compactum et connexum per omnem iuncturam sumministracionis . secundum operacionem in mensuram cuiuscuiusque membri augmentum corporis faciens in edificacionem sui in caritate; (1) ¶ perfore I beseche 3ou brepere I bounden in<sup>1</sup> oure lord pat 3ee worpily go purgh pe callyng pat 3ee ar callyd (2) with alle mekenesse and myldenesse with pacyence vndyrberande to gydere in charite (3) 3ee bysy to kepen pe vnyte of pe spyryte in pe bond of pees; (4) ¶ One body and one spyryte . os 3ee be callid in to one hope of 3oure callyng; (5) One god one feip . one baptem; (6) ¶ One god and fadyr of alle pe whiche ouer alle and purgh alle pyng and in alle vs . (7) ¶ To eche one of vs forsope is gifen grace after pe mesure of pe gifte of crist; (8) ¶ For pe whiche pyng seys pe<sup>1</sup> holy gost in pe psalme; ¶ Crist ascendende in to heghte . pe caytyf cheytyfnesse he ledde and gaf giftys to men; (9) ¶ What is it forsope pat he ascendyde but pat pat he descendyd fyrst in to pe*

<sup>1</sup> In the right margin opposite is written *a*.

lowere<sup>1</sup> partyes of pe world; (10) ¶ He pat styede down he is pat styede vp aboue alle heuenys; pat he schulde fulfille alle pyngys . (11) ¶ And gaf summe certys to ben \* Apostolys . somme forsope prophetys . opere forsope euangelistis . and opere forsope shepherdis and doctours (12) to pe fullyllyng of holy men in to pe werk of mynystracyoun . in to pe bilyng of pe body of crist; (13) Til pat we alle renne ageyn in to pe vnyte of pe feip and of pe knowyng of pe childre of god ¶ and til we alle renne in to a parfite man in to pe mesure of pe fulle age of crist; (14) ¶ and be we not now as we were som tyme childre flicchande . and be we not borne abowte with eche wynd of euyl lore in pe wickyndnesse of man . and in sleighte to pe deceyte of errorr; (15) ¶ We forsope doande sopnesse in charite growe we in hym pat is oure hed crist bi alle thyng; (16) ¶ On whom alle pe body is maad to gydere and knyt to gydere by alle pe ioynture of vndermynystracion after pe wyrkyng down in mesure of eche membre . and he makys pe ekyng of pe body in to edyficacion of hym in charyte; (17) ¶ *Hoc igitur dico et testificor in domino ut iam non ambuletis sicut gentes ambulat in uanitate sensus sui*; (18) *tenebris obscuratum habentes intellectum . alienati a uita dei per ignoranciam que est in illis . propter cecitatem cordis eorum*; (19) *qui desperantes semetipsos . tradiderunt in pudicicie in operacionem immundicie omnis*<sup>2</sup> *in auariciam*; (20) *Vos autem non ita didicistis christum .* (21) *si tamen illam audistis . et in ipso edocti estis . sicut est ueritas in iesu .* (22) *deponere uos secundum pristinam conuersacionem ueterem hominem . qui corrumpitur secundum desideria erroris* (23) ¶ *Renouamini autem spiritu mentis uestre .* (24) *et induite nomen hominem qui secundum deum creatus est in iusticia et sanctitate ueritatis*; (25) *propter quod deponentes mendacium . loquimini ueritatem unusquisque cum proximo suo*; quoniam sumus inuicem membra (26) ¶ *Irascimini et nolite peccare*; sol non occidat super iracundiam uestram; (27) *Nolite locum dare diabolo*;

<sup>1</sup> There is a hole in the parchment after *lowere*.

<sup>2</sup> After *in mundicie* is written *omnes*, but *omnis* is written in the left margin, surrounded by a line; to be substituted for *omnes*.

\* fol. 187, b, col. 1.

(28) *qui furabatur iam non furetur; magis autem laborat operando manibus suis quod bonum est; ut habeat unde tribuat necessitatem paciēti* (29) ¶ *omnis sermo malus ex ore uestro non procedat; sed si quis bonus est ad edificacionem fidei ut det gratiam audientibus;* (30) *Et nolite contristare spiritum sanctum dei in quo signati estis in die redempcionis;* (31) *omnis amaritudo . et ira et indignacio . et clamor et blasphemya . tollatur a uobis cum omni malicia;* (32) *Es-tote autem inuicem benigni . misericordes*<sup>1</sup> . *donantes inuicem sicut et deus in christo donauit nobis* (17) ¶ *pis thyng þe fore I seye and gyfe witnesse in oure lord iesu þat ȝee gon not now \* as þe folc gon in vanyte of þer wit .* (18) *hafande a derk vnderstandyng in merknesse . and alyened fro þe lyf of god þurgh ignoraunce þat is in þem for þe blyndnesse of þer herte* (19) *þe whiche despeyrande þei hafe betake þemselve to leccherye in to wyrkyng of alle*<sup>2</sup> *vncleennesse and þat in coueytise;* (20) ¶ *ȝee forsoþe hafe not leryd crist to be folewyd so;* ¶ (21) *If þat ȝee hafe herd hym and ȝee ar taught in hym as þe sopnesse is in iesu .* (22) *putte ȝee away þe oolde man þe whiche is corrupt after þe desyres of errour after þe firste conuersacion* (23) ¶ *Bee ȝee renewyd forsoþe with þe spyrit of ȝoure thought* (24) *and clope ȝee a newe man þe whiche is schapid after god and riȝtwisnes and holynes of veryte;* (25) ¶ *For þe whiche ȝee puttande away lesyng speke ȝee þe sopnes eche man to his neghebore; for we ben eche one operis membrys;* (26) *Be ȝee wroth but wile ȝee not synne* ¶ *Not falle þe sunne vp on ȝoure wrathe* (27) ¶ *Gife ȝee no stede to þe deuel* (28) ¶ *He þat stal . stele he not now . but rapere werke he þat good is with his handis . þat he hafe whereof þat he gyfe to þe suffrande nede;* (29) ¶ *Eche ylle woord of ȝoure mouþ go it not forþ; but if ony be good to þe edyficacion of god*<sup>3</sup> *þat he gife grace to þe herande;* (30) *and wile ȝee not make sory þe holy spyryt of god in þe whiche ȝee ben tokynes in þe day of redempcion .* (31) ¶ *Alle bitterness and wrathe . and indig-*

<sup>1</sup> A defect in the parchment causes a space to be left between the second *r* and the *d* of *misericordes*.

<sup>2</sup> An *a* is written in the right margin opposite.

<sup>3</sup> A hand drawn in red in the right margin points to this word.

nacion and clamour . and blasphemye . be pei don away fro ʒou  
with alle malice (32) ¶ Be ʒee withinne to gydere benygne and  
mercyable forgifande withinne to gydere as god in crist forgaƿ  
to ʒow

**E**stote <sup>1</sup> ergo imitatores dei sicut filij karissimi . (2) et ambulate in  
dilectione . sicut et christus dilexit nos et tradidit semetipsum  
pro nobis oblacionem et hostiam deo in odorem suauitatis ; (3) Fornici-  
cacio autem et omnis immundicia aut auaricia . nec nominetur in  
uobis . sicut decet sanctos ; (4) aut turpitude aut stultiloquium . aut  
scurilitas que ad rem non pertinet . sed magis graciary accio ;  
(5) hoc autem scitote intelligentes . quod omnis fornicator aut  
immundus aut auarus quod est ydolorum seruitus non habet  
hereditatem in regno christi et dei (6) ¶ Nemo uos seducat inanibus  
uerbis ; propter hec enim venit ira dei in filios diffidencie ; (7) nolite  
ergo effici participes eorum ; (8) eratis aliquando tenebre . nunc  
autem lux in domino ; ut filij lucis ambulate ; (9) fructus autem  
lucis est in omni bonitate . et iusticia et ueritate . (10) probantes  
quid sit beneplacitum domino . (11) et nolite communicare operibus  
infructuosis tenebrarum . magis autem redarguite ; (12) que enim  
in \*occulto fiunt ab ipsis . turpe est et dicere ; (13) Omnia autem que  
arguuntur a lumine manifestantur ; omne enim quod manifestatur  
lumen est ; (14) propter quod dicit . surge qui dormis et exurge a  
mortuis . et illuminabit te christus ; (15) Videte itaque fratres  
quomodo caute ambuletis . non quasi insipientes . sed ut sapientes  
(16) redimentes tempus . quoniam dies mali sunt ; (17) propterea  
nolite fieri imprudentes . sed intelligentes que sit uoluntas dei ;  
(18) Et nolite inebriari uino in quo est luxuria . sed implemini  
spiritu sancto (19) loquentes uobismetipsis in psalmis . et ymnnis  
et canticis spiritalibus cantantes et psallentes in cordibus uestris  
domino (20) gracias agentes semper pro omnibus in nomine domini  
nostri iesu christi deo patri . (21) subiecti inuicem in timore  
christi (1) ¶ Perfore be ʒee foleweris of god as alperderest childre .  
(2) and go ʒee in pe loue as crist has louyd ʒou . and has betakyn

<sup>1</sup> Initial E extends down four lines ; in the right margin c<sup>m</sup>. 5. cap. 5.  
surrounded by a red line.

\* fol. 188, a, col. 1.

hymselfe oblaeyoun *and* hoost to god for vs in to þe<sup>1</sup> odoure of swetnesse; (3) ¶ Fornycacyoun *and* alle vnclennesse or coueytise be it not namyd in ȝou os it semys holy men . (4) or fylthe or foly speche or harlotrye þe whiche pertenyys to no thyng or *profite* . but raper doyng of thankyngys; (5) ¶ þerfore ȝee vnderstandande wite ȝee þat . þat eche fornycatour or vnclene or þe auerouse man<sup>2</sup> þat is þe seruage of ydolys; has not herytage in þe kyngdam of god *and* crist; (6) ¶ Noman ȝou begyle *with* veyne woordys ¶ For þat þyng forsoþe cam þe wrathe of god in to þe childre of mysbeleue; (7) ¶ þerfore wile ȝee not be maade perceuners of þem; (8) for ȝee were som tyme derknesse . now forsoþe ȝee arn light in god; as þe children of light goo ȝee; (9) þe fruyte of light is in alle goodnesse *and* riȝtwisnesse *and* soþnesse . (10) prouande what be þe weel lykande of<sup>3</sup> god (11) ¶ *and* wile ȝee not comyne *with* þe vnfructuous werkys of derknesse . but raper forsoþe blame ȝee; (12) þoo thyngis forsoþe þat be don in priuee of þem . it is foul ȝhe for to seye; (13) ¶ for alle þoo thyngis þat ar repreuyd of þe light; ben schewyd opyn; ¶ For al þat . þat is so schewyd opyn is light; (14) ¶ þerfore seis þe holy gost<sup>4</sup> . ¶ Rys þou þat slepist . *and* rys vp fro death *and* crist schal lightne þee . (15) ¶ þerfor see ȝee brepere . hou queyntely þat ȝee go not as foolys . but as þe wise . (16) byande þe tyme ageyn; for þe dayes ben ylle; (17) ¶ *and* þerfore wile ȝee not be maad vnwise . but<sup>2</sup> vnderstandande what be þe wil of god (18) ¶ *and* wile ȝee not be dronkyn *with* þe wyn in þe whilke is leccherie; but be ȝee fulfild *with* þe holy gost . (19) spekande to ȝouself in psalmys \* *and* ymynys *and* gostly songys syngande *and* with psalmys preysande in ȝoure hertis to oure lorde . (20) Doande thankyngis euere to god<sup>5</sup> þe fadyr for alle *giftys* in þe name of oure lord iesu crist; (21) ȝee subiect *with* inne to gydere in þe drede of crist; (22) ¶ *Mulieris viris suis subditi sint sicut domino* . (23) *quoniam vir caput est mulieris*

<sup>1</sup> A hand in left margin points to this word.

<sup>2</sup> A in left margin.

<sup>3</sup> In the right margin is written *to*, as an alternative to *of* in the text.

<sup>4</sup> A bird is drawn in the left margin opposite.

<sup>5</sup> In the right margin opposite is written *a*.

\* fol. 188. a. col. 2.

*sicut christus caput est ecclesie ipse saluator corporis . (24) sed sicut ecclesia subiecta est christo; ita et mulieres uiris suis in omnibus; (25) viri diligite uxores uestras sicut et christus dilexit ecclesiam et seipsum tradidit pro ea (26) ut ipsam sanctificaret . mundans lauacro aque in uerbo uite<sup>1</sup> . (27) ut exhiberet ipse sibi gloriosam ecclesiam inhabitentem maculam aut rugam . aut aliquid huiusmodi . sed ut sit sancta et immaculata; (28) Ita et uiri debent diligere uxores suas ut corpora sua; qui suam uxorem diligit seipsum diligit; (29) Nemo enim unquam carnem suam odio habuit . sed nutrit et fouet eam sicut et christus ecclesiam . (30) quia membra sumus corporis eius de carne eius et de ossibus eius; (31) propter hoc relinquet homo patrem et matrem suam . et adheret uxori sue . et erunt duo in carne una; (32) sacramentum hoc magnum est; Ego autem dico in christo et in ecclesia (33) rerumplamen et uos singuli unusquisque suam uxorem sicut seipsum diligit; uxor autem virum suum timeat (22) ¶ Wymmen<sup>2</sup> be þei subiect to þeire husbandys as to þe lord; (23) for þe man is þe heed of þe womman as crist is þe heed of þe kyrke . he sauour of his body; (24) But as þat kyrke is subiect to crist; so and wymmen in alle thyngys to þeire husbandys; (25) ¶ And men loue ȝee ȝoure wives as crist has loued þe kyrke and has bitake hymselfe for it . (26) þat he clensende it with þe wasschyng of þe water . (27) schulde halwe it in þe woord of lyf; so þat he schulde make þe kyrke gloriouse to hym; It not hafande a spot or a wrynkyll or anythyng of such manere . but þat it be holy and vndefoulyd; (28) ¶ and so men owen to loue þeir wives os þeir owen bodies . for he þat loues his wyf; he louys hymselfe . (29) ¶ For no man euere hadde his flesh at hate . but he fedis it and nurschis it as crist dois þe kyrke . (30) ¶ For we ben þe membrs of his body . of his flesh and of his bones; (31) ¶ perfore þe man schal leue þe fader and þe moder and he schal clefe to his wife . and þei schal be two in one flesh; (32) ¶ þis is a great sacrament I seye forsope in crist and in þe kyrke; (33) ¶ Nepelees and ȝee sengly<sup>3</sup> eche*

<sup>1</sup> *In uerbo uite* omitted in translation.

<sup>2</sup> Two heads are drawn, one under the other, in the right margin, surrounded by a fine line.

<sup>3</sup> A letter at the end of *sengly* has been erased.

man loue he his wyfe as hymselfe. ¶ and þe wif forsoþe drede sche  
hir husband . þat sche be subiect to hym

*F*iliij<sup>1</sup> obedite parentibus in domino<sup>2</sup>; hoc enim iustum est; (2)  
honora \* patrem tuum et matrem tuam . quod est mandatum  
primum in promissione . (3) ut bene sit tibi et sis longeuus super  
terram; (4) Et patres nolite ad iracundiam prouocare filios uestros .  
sed educate illos in disciplina et correptione domini; (5) serui obedite  
dominis carnalibus cum timore et tremore in simplicitate cordis  
uestri sicut christo; (6) non ad oculum seruientes quasi hominibus  
placentes . sed ut serui christi facientes voluntatem dei ex animo  
(7) cum bona uoluntate seruientes sicut domino et non hominibus;  
(8) scientes quoniam unusquisque quodcumque fecerit bonum hoc  
percipiet a domino siue seruus siue liber; (9) Et uos domini eadem  
facite illis. remittentes minas . scientes quia et illorum et uester domi-  
nus est in celis; et personarum acceptio non est apud eum (1) ¶ ʒee  
childe obesche ʒee to þe fadyrs and ʒoure modyrs for þat is right-  
wyse; (2) ¶ Worschipe þou þi fadyr and þi modyr<sup>3</sup> þat is þe firste  
comaundement in þe behest (3) þat it be weel to þee and þou  
be longe lyf vpon þe erpe; (4) ¶ and ʒee fadyrs wile ʒee not prouoke  
ʒoure childe to wrath; but brynge ʒee þem forþ in þe lore and  
correccion of oure lord; (5) ¶ Seruauntys obesche ʒee to þe fleschly  
lordys with þe trembling and drede of god in symplenes of  
ʒoure herte as to crist (6) ¶ Not seruande to þe eyghe as plesande  
to men; but as þe seruauntis of crist . doande þe wil of god . of  
þe thoght (7) with good wil seruande as to oure lord and not to  
men (8) wytande þat eche one who so has don good þat he schal  
take of oure lord; Wheþer he be seruaunt or fre man; (9) ¶ and  
ʒee lordis þe same<sup>3</sup> do ʒee forgiffande ʒoure manas . witande þat  
ʒoure and þeires and oures lord is in heuyn . and þat þe takyng  
of persone is not byfore hym (10) ¶ *Decetero fratres confortamini  
in domino et in potencia uirtutis eius; (11) Induite uos armatura*

<sup>1</sup> Initial *F* extended downwards across the lower margin.

<sup>2</sup> *in domino* omitted in translation.

<sup>3</sup> A hand drawn in red in the left margin points to this.

dei . ut possitis stare aduersus infidias diaboli . (12) quia non est nobis colluctacio aduersus carnem et sanguinem . sed aduersus principes et potestates . aduersum mundi rectores tenebrarum harum contra spiritalia nequicie in celestibus; (13) propterea accipite armaturam dei ut possitis resistere in die malo . et in omnibus perfecti stare; (14) state ergo succincti lumbos uestros in ueritate . et induti lorica iusticie . (15) et calciati pedes in preparacione euangelij pacis . (16) in omnibus sumentes scutum fidei in quo possitis omnia tela nequissimi ignea extinguere; (17) et galiam salutis assumite et gladium spiritus quod est uerbum dei; (18) per omnem oracionem et obsecracionem . orantes omni tempore in spiritu et in ipso uigilantes in omni instancia et obsecracione pro omnibus sanctis (19) et pro me; ut detur michi sermo in apercione oris mei cum fiducia notum facere euangelij ministerium (20) pro quo legacione fungor in cathena; ita \*ut in ipso audeam prout oportet me loqui . sed uerbum dei non potest alligari; (21) et autem et uos sciatis que circa me sunt . quid agam . omnia uobis nota faciet titus karissimus frater et fidelis minister in domino . (22) quem misi ad uos in hocipsum ut cognoscatis que circa uos sunt et consolentur corda uestra; (23) pax fratribus et caritas cum christi fide a deo patre nostro et domino iesu christo; (24) Gracia cum omnibus qui diligunt dominum nostrum iesum christum in incorruptiōe AmeN; (10) ¶ Ande brepere fro beneforpeward be 3ee comfortid in oure lord and in þe myght<sup>1</sup> of his vertue (11) Clope 3ee 3ou with þe<sup>2</sup> armour of god . þat 3ee may stande ageyn deceytys of þe deuyll; (12) For þer is not to vs a stryft onely ageyn þe flesch and þe blood; but ageyn princes and potestatis ageyn þe gouerners of þe world of þise derknessis ageyn þe gostly spyritis of ylle in heuyns . þat is in þis lowere eyre; (13) ¶ For þoo thyngys take 3ee þe armour of god þat 3ee may stande ageyn in þe euyl day and in alle thyngis to stande perfyttly; (14) ¶ þerfore stande 3ee gyrd to 3oure thyes in sopnes. and 3ee clad with þe haberiown

<sup>1</sup> A hand drawn in the left margin points to this.

<sup>2</sup> In the right margin a c is written opposite þe, and a faint line, halfway down which is written a, is drawn down the column connecting the line ending with þe with that ending þe gost-(ly).

\* fol. 188, b, col. 2.

of riȝtwisnesse . (15) and *be ȝee schoð þe feet in þe dyghtyng þe euangelie of pees* . (16) ¶ In alle thyngys ȝee takande þe scheld of þe feip . in þe whiche ȝee may sleke alle þe fyrede dartys of alþereuelest deuylle . (17) ¶ and take ȝee þe helm of hele . and þe swerd of þe spyryt þat is þe woord of god ; (18) ¶ purgh eche prayere and besekyng ȝee prayende in þe spyryt in alle tyme and in þat spyryt ȝee wakande euermore in alle instaunce . and bi-sekyng for alle seyntus (19) and for me þat þe woord be gyfen to me in þe openyng of my mowþ . with trest for to make þe priuȝte knowyn of þe euangelye ; (20) for þe whiche I vse legacion in þe cheyne . so þat I dar in it speke as it byhouys me ;<sup>1</sup> (21) ¶ and so þat ȝee forsoþe witen þat ben aboute me . what I do ; Alle thyngys schal Tytus my leuest broþer and trewe seruauȝt in oure lord make knowyn to ȝou . (22) Whom I sende to ȝou in þat same thyng . þat ȝee knowe þoo thyngys þat ar aboute vs *don and þat ȝowre hertis be comfortyd* ; (23) ¶ Pees be to þe breþere and charyte with feip of god oure fadyr and oure lord iesu crist ; (24) ¶ Grace be with ȝou alle þe whiche louyn oure lord iesu crist with oute corrupeyoun AMEN

<sup>1</sup> Part of v. 20 is not translated.

## AD PHILIPENSES

*P*Aulus<sup>1</sup> et Timotheus serui iesu christi omnibus sanctis in christo iesu qui sunt philippis cum episcopis et diaconibus . (2) gracia uobis et pax a deo patre nostro et domino iesu christo ; (3) Gracias ago deo meo in omni memoria uestri (4) semper in cunctis oracionibus meis pro omnibus uobis . cum gaudeo deprecationem faciens\* (5) super communicacione uestra in euangelio christi a prima die usque nunc (6) confidens in hoc ipsum quia qui cepit in uobis opus bonum perficiet usque in diem iesu christi (7) sicut est michi iustum hoc sentire pro omnibus uobis eo quod habeam uos in corde . et in uinculis meis et in defensione . et confirmacione euangelij . socios gaudij mei omnes uos esse ; (8) Testis enim michi est deus quomodo cupiam omnes uos in uisceribus christi iesu . (9) et hoc oro ut caritas uestra magis ac magis abundet in omni sciencia . et in omni sensu . (10) ut probetis pociora et sitis sincere et sine offensa in die christi (11) repleti fructu iusticie per iesum christum in gloriam et laudem dei ; (12) scire autem uolo uos fratres que circa me sunt quia magis ad profectum uenerunt euangelij . (13) ita ut uincula mea manifesta fierent in christo in omni pretorio et in ceteris omnibus locis ; (14) et plures e fratribus in domino confidentes uinculis meis confortati abundancius auderent sine timore uerbum dei loqui (1) ¶ Poule and tymothe pe seruauuntys of iesu crist to alle pe seyntyngs in iesu crist pat ben at philippes with pe bishopis and pe deknys ; (2) Grace to 3ow and pees of god oure fader and oure lord iesu crist (3) ¶ I do thankyngys to my god in alle pe mynde of 3ou (4) euere in alle my prayers for alle 3ou . with ioye

<sup>1</sup> The upper part of initial *P* extends down five lines, the lower across the lower margin.

\* fol. 189, a, col. 1.

makande prayere (5) of 3oure *communycacyoun* in þe euangelye of crist fro þe firste day to now (6) *trestande* þat same to be don of 3ou . for he þat bygan in 3ou þe goode werk ; he schal parforme in to þe day of iesu crist . (7) ¶ Os it is rightwis to me þat thyng to fele for alle 3ou in þat þat I hafe 3ou in herte *and* in my bondys *and* in defencyoun *and* confirmacion of þe euangelie 3ou alle to be felaws of my ioie ; (8) ¶ For god is witnes to me . how I coueyte 3ou alle to be in þe entraylis of iesu crist (9) ¶ *and* þat I praye þat 3oure charite more *and* more abunde in kunnyng *and* in alle wit. (10) þat 3ee profe þe bettere thyngys . *and* þat 3ee be withoute corrupecyoun *and* with oute blame vn to þe day of crist iesu ; (11) 3ee fulfild with þe fruyt of ri3twisnesse purgh iesu crist in to glorye *and* praysyng of god ; (12) ¶ Breþere I wile 3ou forsope to knowe þat þoo thyngys þat arn aboute me þei comyn more to þe profyt of þe euangelye þen to þe peyrynge . (13) so þat my bondys schulden be maad opyn in crist in eche moot halle . *and* in alle opere . (14) so þat many of þe breþere in oure lord trestande to my bondis schulde durn more abundauntly speke þe woord of god withoute drede ; (15) ¶ *Quidam quidem et propter inuidiam et contencionem ; quidam autem et propter bonam voluntatem christum predicant .* (16) *quidam ex caritate scientes quoniam in defencionem euangelij positus sum ;* (17) *quidam autem ex contencione christum annunciant non sincere . cristimantes pressuram se suscitare uinculis meis ;* (18) *quid enim omni modo siue per \*occasione siue per ueritatem christus annuncietur ; et in hoc gaudeo sed et gaudebo ;* (19) *scio enim quia hoc michi proueniet ad salutem per uestram oracionem et subministracionem spiritus iesu christi* (20) *secundum expectationem meam et spem . quia in nullo confundar ; sed in omni fiducia sicut semper et nunc magnificabitur christus in corpore meo . siue per uitam siue per mortem ;* (21) *Michi enim uiuere christus est . et mori lucrari ;* (22) *quod si uiuere in carne hic michi fructus operis est . et ecce quid eligam ignoro* (23) *Coartor autem e duobus ; Desiderium habens dissolui et cum christo esse multo magis melius ;* (24) *permanere autem in carne necessarium est propter uos ;* (25) *et hoc confidens scio*

quoniam manebo et permanebo omnibus uobis ad profectum uestrum et gaudium fidei; (26) ut gratulacio uestra abundet in christo iesu in me per meum aduentum iterum ad uos; (27) Tantum digne in euangelio christi conuersamini . ut siue cum venero et uidero uos siue absens audiam de uobis; quia statis in uno spiritu rnanimes collaborantes fidei euangelij (28) et in nullo tereamini ab aduersarijs que est illis causa perdicionis; uobis autem salutis et hec a deo (29) quia uobis donatum est pro christo non solum ut in eo credatis . sed ut et pro illo paciamini . (30) idem certamen habentes quale et uidistis in me . et nunc audistis de me (15) ¶ Somme certys and for enuye and conteneçoun and som<sup>1</sup> forsepe for good wyl prechyn crist; (16) and som forsepe of charyte; knowande þat I am sett in to þe defensyon of þe euangelye; (17) somme forsepe schewen crist of conteneçoun not purely trowande þem to reyse pressure to my bondys; (18) ¶ þefore what charge is it whil þat crist is anuneyed vtterly opper þurgh oceasyoun or þurgh soþnesse; and in þat I hafe ioye not onely; but I schal ioye; (19) ¶ For I woot þat þat schal falle me to hele þurgh þoure prayere and þurgh þe submynystreçoun of þe spyryte of iesu crist . (20) after þe abydyng and my hope; for in no thyng am I confoundyd; but in alle treyste as euere fro þe tyme of my<sup>2</sup> conuersyoun and now crist schal be magnyfyed in my body opper by þe lyf or by þe deth . (21) for crist is to me lyf; and to dye it is to me wynnyng; (22) ¶ For if to lyue in þe flesh heere to me is þe frute of þe werk . I woot not what I schal chese (23) ¶ I am constreyned forsepe of two thyngys hafande desyr to be vndone and myche bettere to be with crist; (24) ¶ To dwelle forsepe in þe flesh . it is necessarye for þou (25) and þat I trestande woot þat I schal dwelle not lytly while; but lenge I schal dwelle with alle þou to þoure profite and ioye and of god (26) þat þoure thankyng in iesu crist abunde in me þurgh my comyng eft to þou; (27) ¶ Only worpily be see conuersaunt<sup>3</sup> in euangelie of \*crist . þat wheper when I schal hafe comyn and seyn þou or hafe ben absent and here of þou þat see stande in

<sup>1</sup> In the right margin is written *Note here of preaching.*

<sup>2</sup> In the right margin *a* is written.

<sup>3</sup> *A* is written under this word in the bottom margin.

one spyryt trauaylende to gydere of one wille to þe feip of þe euangelye . (28) þat in nothyng ȝee be afeerd of þe aduersaryes þe whiche<sup>1</sup> is cause to þem of perdyceoun; to ȝow forsoþe cause of hele; and þat is of god (29) for to ȝou it is gyfen for crist not onely þat ȝee leue in hym; but þat ȝee for hym suffre; (30) ȝee hafande þe same certacyon ageyn þe enemys þe which<sup>2</sup> ȝee han seyn in me and herd of me

**S**<sup>3</sup> *qua ergo consolacio in christo quod solacium caritatis . si qua societas spiritus si qua sunt viscera miseracionis (2) implete gaudium meum ut idem sapiatis eandem caritatem habentes unanimis idipsum sencientes (3) nichil per contencionem neque per inanem gloriam . sed in humilitate superiores sibi inuicem arbitantes (4) non que sua sunt singuli considerantes sed et ea que aliorum; (5) Hoc enim sentite in uobis quod et in christo iesu; (6) qui cum in forma dei esset non rapinam arbitratus est esse se equalem deo . (7) sed semetipsum exinaniuit formam serui accipiens in similitudinem hominum factus . et habitu inuentus ut homo; (8) humiliauit semetipsum factus obediens usque ad mortem; mortem autem crucis; (9) propter quod et deus illum exaltauit (10) et donauit illi nomen quod est super omne nomen . ut in nomine iesu omne genui flectatur celestium terrestrium et infernorum; (11) et omnis lingua confiteatur quia dominus noster iesus christus in gloria est dei patris; (12) Itaque karissimi mei sicut semper obedistis . non ut in presencia mea tantum sed multo magis nunc in absencia mea . cum metu et timore uestram operamini salutem; (13) Deus est enim qui operatur in uobis et uelle et perficere pro bona uoluntate . (14) omnia autem facite sine murmuracionibus et hesitacionibus (15) ut sitis sine querela et simplices filij dei . sine reprehensione in medio nacionis prauæ et peruerse . inter quos lucetis sicut luminaria in mundo (16) uerbum uite continentes*

<sup>1</sup> A is written in the left margin opposite.

<sup>2</sup> MS. *whiche*, *which*- being the last word of one line, and *-che* the beginning of the next.

<sup>3</sup> Initial S extends down four lines, its ornamentation down seven more. In the left margin is written c<sup>m</sup>. 2. cap<sup>r</sup>. 2<sup>o</sup>, surrounded by a line.

*ad gloriam meam in die christi . quia non in uacuum cucurri . neque in uacuum laboram ; (17) sed et si immolor supra sacrificium et obsequium fidei uestre gaudeo et congratulor omnibus uobis ; (18) Idipsum autem et uos<sup>1</sup> gaudete et congratulamini michi ;* (1) ¶ *þerfore 3if any consolacyoun in crist be in 3ou ; if any solace of charitee ; if any felaschype of þe spyryt ; if any entraylys of mercy ; (2) fulfille 3ee my ioye þat 3ee saueryn þe same thyng . hafande þe same charyte of one wille þat thyng 3ee felande<sup>1</sup> ; (3) ¶ Nothyng þurgh contencyoun nor þurgh veyne glorie ; but in mekenesse 3ee demande opper to oper opere to be more souereyns byfor god (4) not sengylly biholdande poo thyngys þat ar þeyrys ; but and poo thyngys þat ben of þeyrs ; (5) ¶ For þat pyng \* fele 3ee in 3ou þat was in oure lord iesu ; (6) ¶ þat when he had ben in þe fourme of god he demede it not to be rauelyn hym to be eyn to god ; (7) but he anentyschid hymselfe takande þe schape of þe seruauant ; ¶ In to þe liknesse of man he is maad ; and in habite he is foundyn of man ; (8) ¶ He mekede hymselfe maad obedyent vnto þe dep<sup>1</sup> ; þe dep forsoþe of þe crosse ; (9) ¶ and þerfore god enhaunsyde hym and gaf to hym þe name þat is aboue<sup>2</sup> eche name ; (10) þat in þe name of iesu eche kne be bowyd of heuynly and erpely and of helle ; (11) and þat eche tunge knouleche ; þat oure lord iesu crist is in þe glorie of þe fader ; (12) ¶ þerfore my brepere as 3ee han euermore obeschyd not only in my presence . but myche more now in myn absence werke 3ee 3oure hele with drede of herte and tremblyng of body (13) ¶ For god is he þat werkys in 3ou to wilne þe goode and to parforme þe goode and þat with good wille ; (14) ¶ Alle thyngys do 3ee withoute murmura-cyouns and hesitacyouns (15) þat 3ee be withoute playnt þe simple chyldre of god withoute reprehencyoun in þe myddys of a schrewde nacyoun and an ouerthwert among whom 3ee schynen as lightus in þe world (16) withholdande þe woord of lyf to my glorie in þe day of crist ; ¶ For I hafe not ronnen in voyde ; nor trauelyd in voyde (17) ¶ and if I be offryd aboue sacrifice and*

<sup>1</sup> A is written in the left margin opposite.

<sup>2</sup> MS. *aboue*, the division of the line falling after the former *a-*.

obsequie to ȝoure feip I ioye *and* I thanke to alle ȝow<sup>1</sup> (18) ¶ *and* ioye ȝee for þat same *and* thanke ȝee to me (19) ¶ *Spero autem in domino iesu christo timotheum cito me mittere ad uos . ut et ego bono animo sim cognitis que circa uos sunt*; (20) *Neminem enim habeo tam unanimem qui scincera affectione pro uobis sollicitus sit*; (21) *Omnes enim que sua sunt querunt . non que sunt iesu christi*; (22) *Experimentum autem eius cognoscite . quoniam sicut patri filius mecum seruiuit in euangelio*; (23) *hunc ergo spero me mittere ad uos*; *mox ut uidero que circa me sunt*; (24) *Confido autem in domino quoniam et ipse veniam ad uos cito*; (25) *Necessarium autem existimaui Epafroditum fratrem et cooperatorem et commilitatonem meum . uestrum autem apostolum et ministrum necessitatis mee mittere ad uos .* (26) *quoniam quidem omnes uos des[i]derabat et mestus erat*; *propterea quod audieratis illum infirmatum*; *nam et infirmatus est usque ad mortem*; (27) *sed deus misertus eius non solum autem eius uerum etiam et mei ne tristiciam super tristiciam haberem .* (28) *Festinancius ergo misi illum ut uiso eo iterum gaudeatis*; *et ego sine tristicia sim*; (29) *Excipite itaque illum cum omni gaudeo in domino et eiusmodi cum honore habetote*; (30) *quoniam propter opus christi usque ad mortem accessit tradens animam suam ut impleret id quod ex uobis deerat erga meum obsequium\** (19) ¶ I hope forsope in oure lord iesu me soone to sende tymothe to ȝou . so þat I be of good wille; þise thyngys knowyn þat ar abowte me; (20) ¶ For no man hafe I so acordande in wille; þe whiche is so bysye for ȝou in so pure affeccyoun; (21) ¶ For alle sekyn þat þeyris ben *and* not þat are iesu cristis; (22) ¶ þe experyment of hym knowe ȝee . for as þe chyld to þe fader so he seruys *with* me in þe euangelye; (23) þerfore hym I hope me to sende to ȝou as soone as I see þe Issue of þe thyngys þat ar aboute me; (24) ¶ I treste forsope in oure lord; þat he schal come to ȝou soone; (25) ¶ *and* I trowyde necessarye to sende to ȝou Epafrodyto þe broþer *and* werkere *with* me in þe euangelye *and* my conmylton . ȝoure forsope apostyl *and* þe mynyster of my nede; (26) for certys he has desyryd ȝou alle

<sup>1</sup> In the right margin is written *a*.

\* fol. 190, a, col. 1.

to see; *and* was sory for þat þat ʒee had herd hym to be syk .  
 (27) ¶ For why he was syk vnto þe death; but god has mercy on  
 hym; Not only forsoþe on hym; but ʒhe *and* of me . lest I schulde  
 hafe sorwe vp on sorwe; (28) ¶ þefore more hastely I sende  
 hym; þat he seyn ʒee eft ioʒe *and* þat I be withoute sorynesse .  
 (29) ¶ Taake ʒee hym with alle ioʒe in oure lord. *and* hafe ʒee hym  
 on such manere with alle worschype; (30) forwhy for þe werk of  
 crist he neghyde to þe death he bytakande his sowle þat he  
 schulde fulfille þat þat wantyde of ʒou as anentys my seruʒye.

**D**<sup>1</sup> *cetero fratres mei gaudeat in domino; eadem uobis scribere  
 michi quidem non pigrum uobis autem necessarium; (2) uidete  
 canes uidete malos operarios; uidete concisionem; (3) Nos enim  
 sumus circumcisio qui spiritu dei seruimus et gloriamur in christo  
 iesu et non in carne fiduciam habentes (4) quamquam et ego  
 habeam . confidenciam in carne; Si quis autem alius uidetur  
 confidere in carne ego magis (5) circumcisis octaua die ex genere  
 israhel de tribu beniamin; hebreus ex hebreis . secundum legem  
 phariseus . (6) secundum emulacionem persequens ecclesiam dei  
 secundum iusticiam que in lege est conuersatus sine querela;  
 (7) sed que michi fuerunt lucra; hec arbitratus sum propter christum  
 detrimenta; (8) verumptamen existimo omnia detrimentum esse  
 propter eminentem scienciam iesu christi domini mei; propter  
 quem omnia detrimentum feci et arbitror ut stercora ut christum  
 lucrificiam . (9) et inueniar in illo non habens meam iusticiam .  
 que ex lege est . sed illam que ex fide est christi iesu que ex deo est  
 iusticia in fide (10) ad cognoscendum illum et uirtutem resurreccionis  
 eius et societatem passionum eius (11) configuratus morti eius . si  
 quo modo occurram ad resurreccionem que est ex mortuis (12) non  
 quod iam acceperim aut iam perfectus sim (1) ¶ Fro hepen  
 forpeward my brepere ioʒe ʒee in oure lord; But poo\* thyngys to  
 wryte to ʒou<sup>2</sup> þe whyche I seyde byfore . to me certys it is not  
 slow; <sup>3</sup> to ʒou it is necessarye ageyn þe false apostolys; (2) ¶ Sec*

<sup>1</sup> Initial *D* extends down four lines; in the left margin is written *c<sup>m</sup> 3, cap. 3, cap. 3* only being surrounded by a red line.

<sup>2</sup> In the upper margin is written *a*, attached to this word by a line.

<sup>3</sup> *A* is written in the right margin opposite.

\* fol. 190, a, col. 2.

see þe howndys . þat is knowe see þem to be howndys; see see þe ylle werkerys see see þe concysyoun þat is knowe see þe separacion; (3) For we ben circuncysyoun þe whiche seruyn to god with þe spyrite and ioyen in iesu crist; and not in þe flesch<sup>1</sup> hafande trest (4) al þof I hafe confydence in þe flesch; ¶ If any oþer is seyn to treste in þe<sup>2</sup> flesch . I rapere owe to trest þan þei false apostolys (5) for I am circuncydyd þe eyghtende day fro my natyulte of þe gendre of israhel of þe tribe of beniamyn and Ebrue born of þe Ebrwes and after þe lawe an pharysee (6) I pursuande þe kyrke of god after þe loue of þe laue and I conuersate withoute pleynte after þe rightwisnes þat is in þe lawe (7) ¶ But þoo thyngys þat were wynnyng to me byfore crist; þem I demyd to be apeyryng for crist; (8) ¶ But nepelees I trowe alle thyngys to be apeyrement for þe besemande wisdam of oure lord iesu crist; ¶ For whom alle thyng I made to be apeyrement and demyde þem as toordys; þat I wyne crist (9) and þat I be founde þe membre in hym not hafande my rightwisnes þat is of þe lawe . but þat is of þe feip of iesu crist þe whiche is of god þe rightwisnes of þe feip (10) to knowe hym and þe vertue of hys resureccion and felaschipe of þe passyon of hym . (11) I configured to þe deap of hym; if any manere may renne to þe resureccion þat is of þe deade (12) ¶ not þat I now hafe taken; or þat I now be perfyte ¶ *Sequor autem si quo modo comprehendam in quo et comprehensus sum a christo iesu*; (13) *fratres ego me non arbitror comprehendisse; unum autem quidem que retro sunt obliuiscens ad ea uero que priora sunt extendens meipsum* (14) *ad destinatum persequor ad<sup>3</sup> brauium superne uocationis dei in christo iesu*; (15) *Quicumque ergo perfecti sumus hoc senciamus; et si quid aliter sapitis et hoc uobis deus reuelabit*; (16) *verumptamen ad quod peruenimus ut idem sapiamus . et in eadem regula permaneamus*; (17) *Imitatores mei estote fratres et obseruate cos qui ita ambulant sicut habetis formam nostram*; (18) *multi enim ambulant quos sepe dicebam uobis*; Nunc autem et flens dico inimicos crucis christi (19) *quorum*

<sup>1</sup> A is written in the right margin.

<sup>2</sup> Note is written in the right margin.

<sup>3</sup> Ad is written in the right margin, with caret after *persequor*.

*finis interitus quorum deus uenter est et gloria in confusione eorum; qui terrena sapiunt; (20) Nostra autem conuersacio in celis est; unde etiam saluatorem expectamus dominum nostrum iesum christum . (21) qui reformabit corpus humilitatis nostre configuratum corpori claritatis sue secundum operacionem qua possit sibi subicere omnia; ¶ But I suwe forsope so þat I take in þat manere in þe whiche I am takyn of oure\* lord <sup>1</sup>iesu crist; (13) But breþere I trowe not me so to hafe takyn any thyng forsope; But poo thyngys þat ar behynde I forgetande and spredande me forsope to poo thynges þat ar fyrst . (14) I pursue to þe ordeynd mede of þe heyghe callyng of god in iesu crist . (15) ¶ perfore who so we be þat ar parfyt fele we þat *we ar imparfit in comparysoun of þe perfeccyon þat is comyn ¶ and ȝif ȝee any operwyse saueryn now and þat god schal schewe to ȝou þurgh his mercy . (16) ¶ Nepeless holde ȝee þat to whyche ȝee ar comyn; to þat ȝee sauereþ þe same thyng so þat ȝee dwelle in þe same rewle; (17) ¶ Mi breþere be ȝee my folowerys and take heede of þem þat so gon as ȝee han <sup>2</sup>oure forme; (18) ¶ For many gon þe whiche ȝerne I hafe seyð to ȝou; but now forsope I sey gretande hem to be þe enemys of þe crosse of crist . (19) þe eende of whom þe death . and of whom þe bely is þeire god . and þe glorie of þem is in confusyon . of þem þat saueryn erpely þingys <sup>3</sup> (20) ¶ Oure forsope conuersacion is in heuyn . ȝhe wherfore we abydyn oure lord iesu crist saueour (21) þe whiche has reformyd þe body of oure mekenesse configuryd to þe body of his clernes after þe werkynge with þe whiche he may make alle thyng subiect to hym**

*I*taque <sup>4</sup>fratres mei karissimi et desiderantissimi gaudium meum et corona mea; sic state in domino karissimi; (2) euchiodyam rogo et sintichen deprecor idipsum sapere in domino; (3) etiam et

<sup>1</sup> After this word is a dash and dot.

<sup>2</sup> In the left margin is written *a*, and a hand points to *han*.

<sup>3</sup> *A* is written in the left margin opposite.

<sup>4</sup> Initial *I*, in the margin, extends from five lines above this line to the foot of the column; it is terminated by a crown above, and by a grotesque animal below. In the left margin is written *c<sup>m</sup>*. 4, *cap*. 4, surrounded by a line.

*rogo te germane compar adiuna illas que mecum laborauerunt in euangelio cum clemente et ceteris adiutoribus meis . quorum nomina sunt in libro uite ; (4) Gaudete in domino semper iterum dico gaudete . (5) Modestia uestra nota sit hominibus . dominus prope est ; (6) Nichil solliciti sitis sed in omni oracione et obsecracione cum graciaram accione petitiones uestre innotescant apud deum ; (7) et pax dei que exsuperat omnem sensum custodiat corda uestra et intelligencias uestras in christo iesu domino nostro*  
 (1) ¶ perfore my leuest breþere and alperdesyrest ; þe whiche ben my ioye and my corowne ; so stande 3ee in oure lord þat 3ee be alperlefest (2) ¶ I praye euedye<sup>1</sup> and I praye syntheen þe same thyng to sauere in oure lord (3) ¶ and also I praye þe German myn euyn helpare helpe þou þem þe whiche han trauelyd with me in þe euangelye with clement and opere of my helparys þe namys of whom ben in þe book of lyfe (4) ¶ Ioye 3ee in oure lord<sup>1</sup> euermore ; eft I seye ioye 3ee ; (5) 3oure debonertee be it knowyn to alle men for oure lord is neygh ; (6) ¶ Of no thyng be 3ee bysy but in alle prayere and bysekyng with doynge of \* thankyngys 3oure askyngys be knowyn byfor god ; (7) ¶ and þe pees of god þe whyche ouercomes alle wit . kepe it 3oure hertys and 3oure vnderstandyngys in iesu crist ; (8) ¶ *De cetero fratres quecumque sunt vera ; quecumque pudica quecumque iusta . quecumque sancta . quecumque amabilia quecumque bone fame . si qua uirtus . si qua laus discipline . hec cogitate ; (9) que et didicistis . et accepistis . et audistis et uidistis in me . hec agite et deus pacis erit uobiscum ; (10) Gaudisus sum autem in domino uehementer . quoniam tandem aliquando reflornuistis pro me sentire sicut et senciebatis ; Occupati autem eratis ; (11) non quasi propter penuriam dico . ego enim didici in quibus sum sufficiens esse ; (12) scio et humiliari ; scio et abundare ; ubique et in omnibus institutus sum . et saciari . et esurire . et abundare et penuriam pati ; (13) omnia possum . in eo qui me confortat ; (14) Verumptamen bene fecistis communicantes tribulacioni mee ; (15) scitis autem et uos philipenses quod in principio euangelii quando profectus sum a macedonia ; nulla*

<sup>1</sup> A is written in the left margin.

\* fol. 190, b, col. 2.

*michi ecclesia communicauit in racione dati et accepti nisi uos soli; (16) qui[a] et thesalonicam et semel et bis in rsum michi misistis (17) non quia quero datum sed requiro fructum abundantem in racione uestra; (18) habeo autem omnia et abundo; Repletus sum autem acceptis ab epafrodito que misistis in odorem suauitatis . hostiam acceptam placentem deo (19) Deus autem meus impleat omne desiderium uestrum secundum diuicias suas in gloria in christo iesu; (20) Deo autem et patri nostro gloria in secula seculorum amen; (21) Salutate omnem sanctum in christo iesu . Salutant uos qui mecum sunt fratres; (22) Salutant uos omnes sancti maxime autem qui de cesaris domo sunt; (23) gracia domini nostri iesu christi cum spiritu uestro amen (8) ¶ Fro hepen forpewardys breþere what þyngys þat ben soþe and whyche ben chaste and whyche ryȝtwyse . whiche holy whiche louable . and whiche ben of good fame; if any vertue . if any preysyng of dysepylyne ben in þise . þenke ȝee þise þyngys (9) þe whiche ȝee han leryd and takyn and seen and herd of me ¶ þise þyngys do ȝee and god of pees schal be with ȝou (10) ¶ I am ioyed in oure lord gretly forsoþe; for at þe laste sum tyme ȝee floureden ageyn for to fele for me as som tyme ȝee feledyn ¶ ȝee were ocupyed forsoþe . þat is ȝee<sup>1</sup> were lettȝyl (11) ¶ I sey not for penurye ¶ For I hafe leryd in what thyngys I am to be suffycient (12) ¶ I can be mekyd . and I can abounde ¶ Oueral and in alle þyngys I am ordeynd to be fyld and to hungre and to suffire nede (13) ¶ Alle þyngys I may in hym þat comfortys me; (14) ¶ Neþelees ȝee comynynge to my tribulacion han do weel (15) ¶ ȝee philipensys witen forsoþe þat in þe bygynnyng of þe euangelye when I wente fro macedoyne no kyrke comynede to me<sup>2</sup> \* in resoun of þe thyng gyfen and takyn; but ȝee onely (16) þe whiche han sent to me to Tessaloyne my necessaryes in to vse onys or twyes (17) ¶ Not for þat þat I seeke þe gifte but þat I require þe abundaunt frute in ȝoure resoun (18) ¶ I hafe forsoþe alle þyngys . and I abunde . I am*

<sup>1</sup> A is written in the right margin.

<sup>2</sup> In the bottom margin is written *in resoun of þe*, surrounded by a line, anticipating the first words of the next column.

\* fol. 191, a, col. 1.

fulfylld *with* þe giftys taken of Epafrodyto þe whiche ʒee han  
sent *in* to þe smelle of swetnes þe hoost accept *and* plesande to god ;  
(19) ¶ þerfore my god fulfille he al ʒoure desyre after his ryches .  
*in* iesu crist (20) ¶ To god forsope *and* oure fader be glorie *in*  
to world of worldys Amen (21) ¶ Grete ʒee eche seynt *in* crist iesu .  
þei grete ʒou þe breþere þat ben *with* me (22) ¶ Alle þe seyntys  
greetyn ʒou ; *and* most þei þat ben of þe emperours house ;  
(23) ¶ þe grace of oure lord iesu crist be *with* ʒoure spyryt Amen

## AD COLOCENSES

*P*aulus<sup>1</sup> apostolus christi iesu per uoluntatem dei et Timotheus frater (2) hijs qui sunt Colosenses sanctis et fidelibus fratribus in christo iesu; gracia uobis et pax a deo patre nostro; (3) Gracias agimus deo et patri domini nostri iesu christi semper pro uobis orantes (4) audientes fidem uestram in christo iesu et dileccionem quam habetis in sanctos omnes (5) propter spem que reposita est uobis in celum quam audistis in uerbo ueritatis euangelij (6) quod peruenit ad uos sicut et in cniuerso mundo et fructificat et crescit sicut in uobis . ex ea die qua audistis et cognouistis gratiam dei in ueritate (7) sicut didicistis ab Epafra karissimo conseruo nostro qui est fidelis pro uobis minister christi iesu (8) qui eciam manifestauit nobis dileccionem uestram in spiritu (9) Ideo et nos ex qua die<sup>2</sup> audiuiimus non cessamus pro uobis orantes et postulantes ut impleamini agnitione uoluntatis eius in omni paciencia rel sapiencia et intellectu spiritali (10) ut ambuletis digne deo per omnia placentes in omni opere bono fructificantes et crescentes in sciencia dei . (11) in omni uirtute confortati secundum potentiam claritatis eius in omni paciencia et longanimitate cum gaudeo . (12) gracias agentes deo et patri qui nos dignos fecit in partem sortis sanctorum in lumine (13) qui eripuit nos de potestate tenebrarum et transtulit in regnum filij dileccionis sue (14) in quo habemus redemptionem et remissionem peccatorum (15) qui est ymago dei inuisibilis primogenitus omnis creature . (16) quia in ipso condita sunt cniuersa in celis et in terra. uisibilia et inuisibilia; siue Troni siue dominaciones siue principatus . siue potestates;

<sup>1</sup> Initial *P* extends down thirty-two lines; a bearded face is drawn inside the head of the letter; in the left margin is written *cap. 1<sup>m</sup> c<sup>m</sup> 1<sup>m</sup>*, surrounded by a fine double line.

<sup>2</sup> *die* is written above the line.

omnia per ipsum et in ipso creata sunt (17) et ipse est ante omnes . et omnia in ipso constant . (18) et ipse est caput corporis ecclesie . qui est principium primogenitus ex mortuis ; ut sit in omnibus ipse primatum tenens ; (19) quia in ipso complacuit omnem plenitudinem inhabitare (20) et per eum reconciliare omnia in \* ipsum . pacificans per sanguinem crucis eius siue que in celis siue que in terris sunt (1) ¶ Poule þe apostil of iesu crist by þe wil of god and Tymothe þe broþer . (2) to þe brēpere þat ar at Colose seyntis and trewe men in iesu crist ; grace be to ȝou and pees of god oure fader and oure lord iesu crist ; (3) ¶ We don thankyngys to god and to þe fader of oure lord iesu crist euermore for ȝou prayande ; (4) we herande ȝoure feiþ in oure lord Iesu crist and þe loue þat ȝee han in alle seyntus . (5) for þe hope þat is sett to ȝou in heuyn þe whyche ȝee han herd in þe worde of soþnes of þe euangelye (6) þe whiche is comyn to ȝou as in to alle þe world . and doys frute and growys as it is in vs fro þe fyrste day þat ȝee hafe herd and knowyn þe grace of god in soþnesse (7) as ȝee han leryd of Epafra oure alþerderest conseruaunt þe whiche is a trewe mynystre of iesu crist for ȝou (8) þe whiche has schewyd ȝoure loue in þe spyryt to vs ; (9) ¶ and perfore fro þat day þat we herdyn . we cesyden not for ȝou prayande and askande þat ȝee be fulfyllid in þe knowyng of his wille ¶ In alle wysdam and gostly vnderstandyng (10) þat ȝee go worþily to god plesande purgh alle þynges ¶ In alle goode werk ȝee doande frute and growande in þe wisdam ; (11) in alle vertue ȝee comfortid after þe power of his charyte ¶ In alle pacyence and long abydyng with ioye (12) ȝee doande thankyngys to god and to þe fader þe whiche has maad ȝou worþi in to þe partye of þe lott of seyntys in light ; (13) þe whiche has delyuerd vs of þe power of derknes ; and has ouerborn vs in to þe kyngdam of þe sone of his charite (14) ¶ In whom we han redempcion and forgyfnes of synnes . (15) þe whiche is þe ymage of god inuysyble fyrst born of alle creature ; (16) for in hym arn alle þyngys maade in heuyn and in erpe vysyble þynges and inuysyble ; wheper þei ar trones or dominaciones or potestates or principatus ¶ Alle þyngys purgh

\* fol. 191 a, col. 2.

hym and in hym ar schapen (17) and he is byfore alle and alle  
 þyngys ben in hym <sup>1</sup> (18) and he is þe hed of þe body þe whiche is  
 þe bygynnyng of þe kyrke; he þe fyrste born of þe deade þat  
 he be in alle þyngis holdande þe lordschype; (19) ¶ For in hym  
 it lykyd alle fulnesse to dwelle (20) and purgh hym alle þyngys to  
 reconsyle in hym he pesande purgh þe blood of his cros poo  
 þyngys wheper þei ben in heyn or in erpe; (21) ¶ *Et uos cum  
 essetis aliquando alienati et inimici sensus in operibus malis .*  
*(22) nunc autem reconciliauit in corpore carnis eius per mortem*  
*exhibere uos sanctos et immaculatos . et irreprehensibiles coram*  
*ipso\** (23) *si tamen permanetis in fide fundati et stabiles et immobiles*  
*ab spe euangelij quod audistis quod predicatum est in uniuersa terra* <sup>2</sup>  
*creatura que sub celo est cuius factus sum ego paulus minister*  
*(24) qui nunc gaudeo in passionibus pro uobis et adimpleo ea que*  
*desunt passionum christi in carne meu pro corpore eius quod est*  
*ecclesia (25) cuius factus sum ego minister secundum dispensacionem*  
*dei que data est michi in uobis ut impleam uerbum dei (26) mis-*  
*terium quod absconditum fuit a seculis et generacionibus nunc*  
*autem manifestatum est sanctis eius (27) quibus uoluit deus notas*  
*facere diuicias glorie sacramenti huius in gentibus quod est christus*  
*in uobis spes glorie (28) quem nos annunciamus corripientes*  
*omnem hominem et docentes omnem hominem in omni sciencia ut*  
*exhibeamus omnem hominem perfectum in christo iesu . (29) in*  
*quo et laboro certando secundum operacionem eius quam operatur*  
*in me in uirtute (21) ¶ And see when see were alyened fro god and*  
*enemys purgh þe witte in euylle deedys (22) now forsoþe he has*  
*reconsilid 3ou in to þe body of his flesh purgh þe death to gyfe*  
*3ou seyntus and vndefylid . and irreprehensyble byfore hym*  
*(23) if þat see dwelle* <sup>3</sup> *in þe feip groundyd and stable and vnnoble*  
*in þe hope of þe euangelye þat see han herd and þat is prechyd in*  
*alle creature þat is vnder heyn ¶ Of* <sup>4</sup> *whom I poule am maad*  
*mynystre (24) þe whiche now ioye in passyouns for 3ou . and I*  
*fulfille* <sup>4</sup> *poo þyngys þat wantyn of þe passyouns of crist in my*

<sup>1</sup> A is written in the right margin.      <sup>2</sup> Line of dots underneath *terra*.

<sup>3</sup> A is written in the left margin.

<sup>4</sup> Lines scribbled in the margin draw attention to these passages.

flesch for þe body of hym . þat is þe kyrke ; (25) ¶ Of whom I am maad mynystre after þe dispensacion of god þe whiche is gyfen to me in ȝou þat I fulfille þe woord of god . (26) þe priuȝte þat was hid fro worldys *and generacyouns* ¶ Now forsoþe it is schewyd opyn to hyse seyntus . (27) to þe whiche god wolde make knowyn þe richessys of þe glorie of þis sacrament in þe folc þe whiche is crist in ȝou folc þat it be þe hope of þe glorie (28) þe whiche crist we han schewid blamande eche man . *and* techande eche man in alle wisdam þat we offre eche man parfyt in iesu crist (29) ¶ In þe whiche þyng I traunȝle in struande *agynus þe rebelys* after þe werkyng of hym þat werkys in me vertue

*I*rolo<sup>1</sup> enim vos scire qualem solitudinem habeam pro uobis et pro hijs qui sunt laodicie ¶ et quicumque non viderunt faciem meam in carne (2) ut consolentur corda ipsorum . instructi in caritate et in omnes diuicias plenitudinis intellectus in agnicionem misterij dei patris christi iesu (3) in quo sunt omnes thesauri sapientie et sciencie absconditi (4) ¶ Hoc autem dico ut nemo uos decipiat in sublimitate sermonum (5) ¶ Nam etsi corpore absens sum sed spiritu uobiscum sum gaudens et uidens ordinem uestrum et firmamentum eius que in christo est fidei uestre (6) ¶ Sicut ergo accepistis christum iesum dominum nostrum in ipso \* ambulate (7) radicati et superedificati in ipso et confirmati fide sicut et didicistis abundantes in illo in graciaram accione (8) ¶ Videte ne quis uos decipiat per philosophiam et inanem falaciam secundum tradicionem homini . secundum elementa mundi et non secundum christum . (9) quia in ipso habitat omnis plenitudo diuinitatis corporaliter . (10) et estis in illo repleti qui est caput omnis principatus et potestatis (11) in quo et circumcisi estis circumcisione non manufacta in expoliacione corporis carnis . sed in circumcisione christi (12) consepulti ei in baptismo in quo et resurrexistis per fidem operacionis dei . qui suscitauit illum a mortuis (1) perfore<sup>2</sup> I wile ȝou to knowe whyche bysynes I

<sup>1</sup> Initial I extends down four lines; in the left margin is written *em* 2 cap<sup>m</sup> 2, surrounded by two lines.

<sup>2</sup> MS. has initial Y, which extends down seven lines.

\* fol. 191, b, col. 2.

hafe for 3ou *and* for pem pat ben Laodicie <sup>1</sup> . *and* pei pat han not  
 seen my face in pe flesh . (2) pat pe hertys of pem ben *comfortid*  
 pei enformyd in charyte *and* in alle richessis of pe plente of vnder-  
 standing in pe knowyng of pe mysterye of god pe fader of iesu  
 crist (3) In whom ben alle pe tresorys of wisdam *and* of kunnyng  
 hidde (4) ¶ pis forsope I seye pat no man disceyue 3ou in sutilite  
 of woordis (5) ¶ forwhi if I be absent pe body . but purgh spirit I <sup>2</sup>  
 am with 3ou ; *and* I biholdande 3oure ordre *and* pe stablenes of it  
 pat is of 3oure feip in crist (6) ¶ perfore as 3ee han taken crist  
 iesu oure lord ; so goo 3ee in hym ; (7) 3ee rootyd *and* bildid aboue  
 in pem *and* confermyd in pe feip ; *and* as 3ee han leryd abundande  
 in hym in <sup>3</sup> 3eekdyng of thankyngys (8) ¶ See 3ee pat none <sup>3</sup> 3ou  
 disseyue purgh philosophie *and* veyne bigvlyng after pe tradicien  
 of man after pe elementys of pe world *and* not after erist (9) ¶ for  
 in hym dwellis al plente of godhed bodyli . (10) *and* 3ee ben fulfild  
 in hym pe whiche is pe hed of eche pryncypate *and* potestate  
 (11) In whom 3ee ar circumeicydid with circumeysioun not made  
 with handis in expoliacyoun of pe body of pe flesh *and* of pe  
 skyn ; but in circumeysioun of iesu crist (12) *and* biried withto hym  
 in pe Baptym ; in pe whiche 3ee han rysen purgh pe feip of pe  
 werkyng of god pe whiche reysede hym fro death (13) ¶ *Et uos*  
*cum mortui essetis in delictis et prepucio carnis uestre conuiuificauit*  
*cum illo . donans uobis omnia delicta (14) delens quod aduersum*  
*uos erat cyrographum decreti quod erat contrarium uobis . et*  
*ipsum tulit de medio affigens illud cruci (15) expolians principatus*  
*et potestates traduxit confidenter palam triumphans illos in semet-*  
*ipso (16) ¶ Nemo ergo uos iudicet in cibo aut in potu . aut in parte*  
*diei festi ; aut neomenie . aut sabatorum que sunt umbra futu-*  
*rorum . (17) corpus autem christi (18) ¶ Nemo uos seducat uolens*  
*in humilitate et religione angelorum que non uidit <sup>4</sup> ambulans*  
*frustra inflatus sensu carnis sue (19) et non tenens caput ex quo*  
*totum corpus pernexus et coniunctiones sumministratum et con-*

<sup>1</sup> MS. *Laodicie*.

<sup>2</sup> *A* is written in right margin opposite.

<sup>3</sup> Hands drawn in the right and left margins respectively point to each end of the line in . . . none.

<sup>4</sup> The last two letters of this word are partially obliterated.

*structum creseit in augmentum dei* (20) ¶ *Si mortui estis cum christo ab elementis huius \* mundi . quid adhuc tamquam uiuentes in mundo deernitis*; (21) *ne*<sup>1</sup> *tetigeritis*; *neque gustaueritis neque contrectaueritis*; (22) *que sunt omnia in interitum ipso vsu secundum precepta et doctrinas hominum* (23) *que sunt quidem racionem habencia sapiencie in supersticione et humilitate et ad non parcendum corpori . non in honore aliquo ad saturitatem carnis* (13) ¶ And see when see had ben deade purgh ȝoure trespas and in pe prepueye of ȝoure flesch . pat is fleschly trespasses forgifande ȝou alle trespas he quykynde ȝou with hym (14) doande away pe handwryt of pe lawe pat was contrarye to vs and ageynus vs . and it bar fro pe myddys naylande it to pe crosse (15) and spoylande pe principatus and potestates lad forþ<sup>2</sup> hise opynly ouereomande pem in hymselfe (16) ¶ perfore no man deme ȝou in mete or drynk or in partye of pe feste day or neomenye or of sabatys . pe whiche ben pe schadewys of poo thyngus pat ben to come; (17) pe body<sup>3</sup> forsope of crist is soþnesse (18) ¶ No man disseyue ȝou willende conseyle to ȝou in mekenes and relygyoun of annelys . poo thyngys pat he sees not gangande in veyn . blowen with pe wit of his flesch (19) and not holdande pe hed of whom alle pe body is bildid in to one purgh coniuncions and vnderseruyd purgh pe bondys of charite and so it growis in to makynge more of god (20) ¶ perfore if see been deade with crist fro pe elementys of pis world wherto ȝit as pe lifande in pe world discryue . pe legalys to be kept seyande som to opere þise thyngus (21) ¶ touche see not nor taaste see not . nor treste see pem not (22) ¶ pe whiche alle ben ledande in to pe deap in pat vse or ryte after pe biddynge of<sup>4</sup> man and teehyngus of man (23) pe whiche eertis ben hafande resoun of wisdam in supersticion pat is in feynyd relygyoun and mekenesse feyned and not to sparyng to pe body . not in any worschipe to þe fylling of pe flesch

<sup>1</sup> Over the *n* of *ne* is written a small *c*.

<sup>2</sup> MS. *ladforþ*.

<sup>3</sup> *a* written twice in the left margin.

<sup>4</sup> A paragraph-mark has been partially erased after *of*.

*I*gitur<sup>1</sup> si consurrexistis<sup>2</sup> cum christo . que sursum sunt querite . ubi christus est in dextra dei sedens; (2) que sursum sunt sapite . non que super terram . (3) mortui enim estis et uita uestra abscondita est cum christo in deo (4) ¶ Cum enim christus appa-ruerit uita uestra tunc et uos apparebitis cum ipso in gloria; (5) mortificate ergo membra uestra que sunt super terram fornicacionem immundiciam . libidinem concupiscenciam malam . et auariciam que est ydolorum seruitus (6) propter que venit ira dei super filios incredulitatis (7) In quibus et uos ambulastis aliquando cum uineritis in illis; (8) Nunc autem deponite et uos omnia iram . indignacionem . maliciam blasphemiam . turpem sermo[nem] de ore uestro non procedat (9) ¶ Nolite mentiri inuicem . expoliantes uos ueterem hominem cum actibus suis . (10) et induentes nouum . eum qui renouatur in agnitione dei secundum imaginem eius qui creauit \*eum (11) ¶ Vbi non est masculus . et femina . gentilis et Iudeus circumcisio et prepuceum . barbarus et scitha seruus et liber . sed omnia in omnibus christus (12) ¶ Induite ergo uos sicut electi dei sancti et dilecti uiscera misericordie . benignitatem . humilitatem . modestiam pacienciam . (13) supportantes inuicem . et donantes uobismetipsis ¶ si quis aduersus aliquem habet querelam . sicut et uobis dominus donauit . ita et uos; (14) super omnia autem hec caritatem habete quod est uinculum perfeccionis; (15) et pax christi exultet in cordibus uestris in qua et uos uocati estis in uno corpore . et grati estote (16) ¶ Verbum christi habitet in uobis abundanter in omni sapientia docentes et commonentes uosmetipsos in psalmis et ymnis et canticis spiritalibus in gracia cantantes in cordi-bus uestris deo (17) ¶ Omne quodcumque facitis in uerbo aut opere omnia in nomine iesu christi facite . gracias agentes deo et patri per ipsum (1) ¶ perfore if see han risen with<sup>3</sup> crist poo pyngys pat arn aboue seeke see pere as crist is sittande on þe riȝthalf of god;

<sup>1</sup> Initial *I* extends upwards along three lines, and down the column across the lower margin. In the left margin is written *c<sup>m</sup> 3*.

<sup>2</sup> In the blank half-line after *consurrexistis* is written *capit. 3*.

<sup>3</sup> *A* is written in the right margin, and a line drawn down the column draws attention to the next four lines beneath it.

(2) þe þyngys þat arn aboue sauere ʒee *and* not þoo þat ben on þe erþe (3) ¶ For ʒee arn deade . *and* ʒoure lyfe is hid *with crist in god*; (4) when *crist* forsoþe þat is ʒoure life schal apere *and* þen ʒee schal apere *with hym in glorye* (5) ¶ þerfore slee ʒee ʒoure membrys þat ben on þe erþe vnelennes . fornicacyoun . leccherye . *and* ylle willyng . *and* auaryce þe whiche is þe seruage of ydolys; (6) ¶ For þe whiche thyngys com þe wrathe of god to þe childe of mysbeleue (7) *in þe whiche and* ʒee wentyn som tyme when ʒee lynede *in þem* (8) ¶ *and* now forsoþe putte ʒee fro ʒou wrathe . indignacionn malice blasphemye . *and* foule woord of ʒoure moup . go it not forþe (9) ¶ Wile ʒee not make lesyngys to gydere . but ʒee *withinne* to gydere spoylande þe oolde man *with his deedis* . (10) *and* cloþande þe newe man þe whiche is maad newe *in þe knowyng of god after þe ymage of hym þat schop hym*; (11) Where þer nys male *and* femel . gentyl . *and* Iwe circumcysyoun *and* prepucye Barbar *and* cytha . seruauunt *and* fre man oute take; but crist is alle þyngys *in alle* (12) ¶ þerfore ʒee<sup>1</sup> Colocenses as þe seyntyng chosyn of god *and* louyd . cloþe ʒee þe entraylis of mercy benygnete . meknes . debonerte . pacyence (13) onderberande opper oper *and* forgifande to ʒouself if any man has any querel ageyn oper as oure lord has forgyfen to ʒou so *and* ʒee (14) ¶ Ouer alle þise forsoþe hafe ʒee charyte þat is þe bond of perfeccion (15) *and* þe pees of crist ioye it *in ʒoure hertis in þe whiche ʒee ben callyd in one body and* be ʒee kynde to god; (16) ¶ þe woord of crist dwelle it *with ʒou abundantly in alle wisdam techande and* amonestande ʒouself *in psalmys and ymynys and goostly songys in* \* *grace syngande in ʒoure hertys to oure lord* (17) ¶ Alle þat ʒee do *in woord or in deede al do ʒee in þe name of oure lord iesu crist doande þankyngus to god and* to þe fader þurgh hym (18) ¶ *Mulieribus subditi*<sup>2</sup> *estote uiris sicut oportet in domino* (19) ¶ *Viri diligite uxores uestras . et nolite amari esse ad illas*; (20) *Filij obedite parentibus in omnibus uel per omnia . hoc enim est placitum domino*; (21) *patres nolite ad iracundiam prouocare filios uestras ut non pusillo animo fiant* (22) ¶ Serui

<sup>1</sup> A large A is written in the right margin.<sup>2</sup> MS. *subditi*.

\* fol. 192, b, col. 1.

*obedite per omnia dominis carnalibus non ad oculum seruientes quasi hominibus placentes . sed in simplicitate cordis dominum timentes (23) ¶ quodcumque facitis ex animo operamini sicut domino et non hominibus (24) scientes quod a domino retributionem accipietis hereditatis ¶ Domino christo seruite; (25) qui enim iniuriam facit recipiet id quod inique gessit . et non est personarum accepcio apud deum*

*D*omini quod iustum est et equum seruis prestate scientes quoniam et uos dominum habetis <sup>1</sup> in celo (18) ¶ Wymmen be 3ee subiect to þe men as it byhouys in oure lord (19) ¶ 3ee men loue 3ee 3oure wifes *and* wile 3ee not be bitter to þem (20) ¶ 3ee childre obesche 3ee to þe fadres *and* moders purgh alle þynge . for þat is lykyng in oure lord (21) ¶ 3ee faders wile 3ee not styre 3oure childre to wrathe þat þei be not feble in wille (22) ¶ Seruauntys obesche 3ee purgh alle þyngys to þe fleshly lordys not seruande to þe e3e as plesande to men; but 3ee dredande þe lord in symplenes of herte (23) ¶ Alle þat 3ee do werke 3ee it of good wille as to oure lord *and* not to men (24) witande þat 3ee schal ressayue retribucyoun of þe herytage of oure lord ¶ To oure lord serue 3ee (25) ¶ for he þat dois wrong . he schal ressayue þat . þat he has euyl don *and* þer is none accepcion of persone byfore god . (1) ¶ *and* 3ee lordys gife 3ee to 3oure sernauntys þat is ri3twis *and* euyne witande þat 3e han a lord in heuyn (2) *Oracioni* <sup>2</sup> *instat* *uigilantes in ea in graci*arum *accione . (3) orantes simul et pro nobis ut deus aperiat nobis ostium sermonis ad loquendum misterium christi propter quod etiam uinctus sum (4) ut manifestem illud ita ut oportet me loqui (5) ¶ In sapiencia ambulate ad eos qui foris sunt tempus redimentes; (6) sermo uester semper in gracia sale sit conditus ut sciatis quomodo oporteat uos unicuique respondere; (7) Que circa me sunt omnia uobis nota faciet Titicus karissimus frater et fidelis minister et conseruus in domino (8) quem misi ad uos ad hoc ipsum ut cognoscat que circa uos sunt et consoletur corda*

<sup>1</sup> A hand drawn in the left margin points to this word.

<sup>2</sup> Initial *O* extends down four lines; within it a face is drawn. In left margin is written *ca. 4, c<sup>m</sup> 4*, surrounded by two lines. In the text the modern numbering of chapters has been followed.

uestra (9) *cum Onesimo*<sup>1</sup> karissimo et fidele fratre qui est ex uobis; qui omnia que hic aguntur nota facient uobis (2) ¶ Instande 3ee to prayere wakande in it with doynge of thankyngys (3) and prayande to gydere for vs pat god opyne to vs pe dore of his worde to speke pe mysterye of crist ¶ for pe whiche 3he I\* am bounde (4) pat I make it opyn as it byhouys me to speke (5) ¶ In wisdam profyte 3ee to pem pat ben withoute byande pe tyme ageyn (6) ¶ 3oure worde euer in grace be it saneryd in salt of wisdam<sup>2</sup> pat 3ee wite hou it byhouys 3ou to answeere to eche one (7) ¶ poo pat ben don aboute me Titicus my alperderest broper and trewe mynystre and conseruauant in oure lord schal make knowe to 3ou (8) pe whiche I sende to 3ou for pat pyng pat he knowe poo thyngus pat arn aboute 3ou and pat he comforte 3oure hertys (9) with Onesimo<sup>1</sup> oure derest and trewe broper pe whiche is of 3ou . pe whiche alle thyngys schal make knowyn to 3ou pat here ar don (10) ¶ *Salutat uos aristarcus concaptiuus meus et marcus consobrinus Barnabe de quo accepistis mandata* ¶ *Si uenerit ad uos excipite illum* (11) et *iesus qui dicitur iustus qui sunt ex circuncisione; hij soli sunt adiutores mei in regno dei . qui michi fuerunt solacio* (12) ¶ *Salutat uos Epaphras qui est ex uobis seruus christi iesu semper sollicitus pro uobis in oracionibus . ut stetis perfecti et pleni in omni voluntate dei* (13) *Testimonium enim illi perhibeo quod habet multum laborem pro uobis et pro hijs qui sunt laodicie et qui hierapoli* (14) *salutat uos lucas medicus karissimus et demas* (15) ¶ *Salutate fratres qui sunt laodicie et Nympham et que in domo eius est ecclesiam;* (16) et cum lecta fuerit apud uos epistula hec facite ut et in laodicensium ecclesia legatur et eam que laodicensium est uos legatis (17) et dicite archippo ¶ *uide ministerium quod accepisti in domino ut illud impleas;* (18) *salutacio mea manu Pauli;* memores estote uinculorum meorum ¶ *Gracia domini iesu uobiscum Amen* (10) ¶ per greetys 3ou Arystark my concaptyfe and Mark pe cosyn of Barnabe of whom 3ee han take pe maundementus; if he come to 3ou resceyue 3ee hym (11) and Iesus pat is seyde rȳtwis pe whiche ben of circuncesyoun . pey onely ben my helpars in

<sup>1</sup> MS. *Onesino*.<sup>2</sup> A is written in the right margin.

\* fol. 192, b, col. 2.

þe kyngdam of god þe whiche were to me solace (12) ¶ þer greetys  
þou epafraſ þe whiche of þou is þe ſeraunt of ieſu criſt euer byſy  
for þou in his prayeres þat ʒee ſtande perfyte *and* fulle in þe wil  
of god (13) ¶ I gife witnes to hym þat he has myche trauele for  
þou *and* for þem þat ben at laodiceye *and* þoo þat ben at Ierapoli  
(14) ¶ þer gretys þou weel Lucas þe leche alperderest *and* Demas  
(15) ¶ Greete ʒee þe breþere þat ben at laodiceye . *and* ſpecyaly  
Nympham . *and* þe meyne þat is in hire houſe (16) ¶ *and* when þis  
piſtyl has ben redd bifor or at þou . make ʒee þat it be redd in þe  
kyrke of laodicens *and* þat piſtil þat is of laodycens rede ʒee (17)  
*and* ſeye ʒee to Archippo ¶ See þe mynſterye þat þou has take  
in oure lord . þat þou fulfill it (18) ¶ mi ſalutacyoun *with* þe hand  
of powyl *is wryten* haſe ʒee mynde of my bondys ¶ þe grace of oure  
lord ieſu be *with* þou AmeN

## AD LAODICENSES

\* *P*aulus<sup>1</sup> apostolus non ab hominibus neque per hominem sed per  
iesum christum et deum patrem omnipotentem qui suscitavit  
cum a mortuis<sup>2</sup> fratribus qui sunt<sup>3</sup> Laodice . (2) gracia uobis et pax  
a deo patre et domino<sup>4</sup> iesu christo; (3) Gracias ago deo meo et  
christo iesu<sup>5</sup> per omnem oracionem meam quod permanentes estis  
in eo<sup>6</sup> et perseverantes in operibus eius sperantes promissum in  
die iudicacionis<sup>7</sup> (4) ¶ Neque destituant<sup>8</sup> vos quorundam vaniloquia  
insinuancium seductorum ne<sup>9</sup> uos auertant a ueritate  
euangelij quod a me predicatur;<sup>10</sup> (5) et nunc faciet deus ut qui sunt  
ex me<sup>11</sup> ad profectum<sup>12</sup> ueritatis euangelij dei<sup>13</sup> seruientes<sup>14</sup> et facientes  
benignitatem eorum<sup>15</sup> que sunt salutis uite eterne; (6) Et nunc  
palam sunt uincula mea que pacior in christo iesu;<sup>16</sup> quibus<sup>17</sup> letor  
et gaudeo (7) et hoc michi<sup>18</sup> est ad salutem perpetuam quod ipsum  
factum<sup>19</sup> oracionibus uestris amministrante spiritu sancto . (8) siue

<sup>1</sup> Initial *P* extends down five short lines and twenty-one full-length lines, as well as into the upper margin.

<sup>2</sup> Fab. omits *et deum . . . a mortuis*.

<sup>3</sup> Fab. *estis (a)*.

<sup>4</sup> Fab. *domino + nostro*; Steph. Praet. *gratiam et pacem a deo patre nostro et domino iesu christo*.

<sup>5</sup> Fab. reads *christo*, omitting *deo meo et* and *iesu*.

<sup>6</sup> Fab. omits *in eo*.

<sup>7</sup> Fab. *in operibus bonis promissionem expectantes in die iudicii*; Steph. Praet. *in fide et operibus*, etc.

<sup>8</sup> Fab. *disturbent*.

<sup>9</sup> Fab. *vaniloquia insinuantium veritatem, ut vos*, etc.

<sup>10</sup> Steph. Praet. *Euangelii veritatem quod a me predicatur ut vos ab eo auertant*.

<sup>11</sup> Fab. *me -- perueniant*.

<sup>12</sup> Fab. *perfectum*.

<sup>13</sup> Fab. omits *dei*.

<sup>14</sup> Fab. *sint deservientes*.

<sup>15</sup> Fab. *et benignitatem operum facientes*.

<sup>16</sup> Fab. omits *iesu*.

<sup>17</sup> Fab. *in quibus*.

<sup>18</sup> Fab. *scio enim quod hoc mihi*, etc.

<sup>19</sup> Fab. *factum + est ex*.

\* fol. 193, a, col. 1.

per uitam siue per mortem; est enim<sup>1</sup> michi vere<sup>2</sup> uita in christo; et mori gaudium; (9) et ipse<sup>3</sup> in uobis faciet misericordiam suam ut eandem dilectionem habeatis et sitis unanimes; (10) ergo dilectissimi ut audistis presenciam mei . retinere et facite in timore dei<sup>4</sup> . et erit uobis pax et<sup>5</sup> uita in eternum; (11) est enim deus qui operatur in uobis (12) et facite sine retractu quaecumque<sup>6</sup> facitis; (13) et quod<sup>7</sup> est dilectissimi gaudete in domino<sup>8</sup> et precauete sordidos in lucrum<sup>9</sup> . (14) omnes sint<sup>10</sup> petitiones uestre palam apud deum et estote firmi in sensu christi; (15) et que integra et uera sunt<sup>11</sup> et pudica<sup>12</sup> et iusta et amabilia et sancta facite;<sup>13</sup> (16) et que audistis<sup>14</sup> et accepistis in corde<sup>15</sup> retinete et erit uobis pax; (17) Salutate omnes fratres in osculo pacis;<sup>16</sup> (18) Salutant uos omnes sancti in christo iesu;<sup>17</sup> (19) Gracia domini nostri iesu christi cum spiritu uestro;<sup>18</sup> (20) et facite legi colocensibus . hanc epistulam . et colocensium uos legite<sup>19</sup> ¶ deus autem et pater domini nostri iesu christi custodiat uos immaculatos in christo iesu cui est honor et gloria in secula seculorum Amen<sup>20</sup>

<sup>1</sup> Fab. omits *enim*.

<sup>2</sup> Fab. *vivere*.

<sup>3</sup> Fab. *ipse + dominus noster*.

<sup>4</sup> Fab. *praesentiam domini, ita sentite, et facite in timore domini*.

<sup>5</sup> Fab. omits *pax et*.

<sup>6</sup> Fab. *sine peccato quodcumque, etc. R.S. sine peccato quaecumque*.

<sup>7</sup> Fab. *quod + optimum*.

<sup>8</sup> Fab. *domino + iesu christo*.

<sup>9</sup> Fab. *et carete omnes sordes in omni luero*.

<sup>10</sup> Fab. omits *sint*, but adds *sunt* after *vestrae*. R.S. retains *sint*, but places it after *restrae*.

<sup>11</sup> Fab. omits *sunt*.

<sup>12</sup> Fab. *pudica + et casta*.

<sup>13</sup> Fab. *amabilia sunt, facite*.

<sup>14</sup> Fab. *audiistis*.

<sup>15</sup> R.S. *et corde*.

<sup>16</sup> Fab. *osculo sancto*.

<sup>17</sup> Fab. omits *in christo iesu*.

<sup>18</sup> Fab. *vestro + Amen*.

<sup>19</sup> Fab. reads v. 20 as *Facite hanc epistolam legi Colossensibus, et eam quae est Colossensium uobis*, and omits the remainder given in the text.

<sup>20</sup> The rest of this column and the upper part of the next opposite the thirty-eight written lines of col. 1. are left blank; in the blank space of col. 2 has been scribbled: *henry walker owys he*; then below, in smaller writing, *henry*; and below again: *henry walker owyth thys book god mak hym a good man amen*. Beneath are the letters a, b, c, d, e, p f.

## I. AD THESSALONICENSES

\* *Paulus*<sup>1</sup> et *siluanus* et *Timotheus ecclesie Thesalonicensium* in deo . patre et domino iesu christo . gracia uobis et pax (2) ¶ *Gracias agimus deo patri semper pro omnibus uobis memoriam uestri facientes in oracionibus nostris sine intermissione* (3) *memores operis*<sup>2</sup> *fidei uestre et laboris et caritatis et sustinencie spei domini nostri iesu christi ante deum et patrem nostrum* ; (4) *Scitis fratres dilectissimi a deo electionem uestram* . (5) *quia euangelium nostrum non fuit ad uos in sermone tantum . sed in uirtute et in spiritu sancto et in plenitudine multa . sicut scitis equales fuerimus uobiscum propter uos* ; (6) *et uos imitatores nostri facti estis et domini excipientes uerbum in tribulacione multa cum gaudeo spiritus sancti* ; (7) *ita ut facti sitis forma hominibus credentibus in macedonia et in Achaia* (8) ¶ *A uobis enim diffamatus est sermo domini non solum in Macedonia et Achaia \*sed in omni loco fides uestra que est ad deum profecta est . ita ut non sit nobis necesse quicquam loqui* (9) *Ipsi enim de uobis annunciant qualem introitum habuerimus ad uos et quomodo conuersi estis ad deum a simulachris seruire deo uiuo et uero* (10) *et expectare filium eius de celis quem suscitauit ex mortuis Iesum qui eripuit uos ab ira uentura* (1) *Poule and Syluan and Tymothe to þe kyrke of Thesalonycense gederyd in god þe fader and oure lord iesu crist* ; *Grace be to ȝou and pees* (2) ¶ *We ȝeeldyn thankyngys euere for ȝou alle makande mynde of ȝou withoute styntyng* (3) *we myndeful of þe werk of ȝoure feip and of þe trauеле and of þe charytee and of þe sustynence*

<sup>1</sup> Initial *P* extends down four short lines, thirteen full-length lines, and into the lower margin.

<sup>2</sup> *operis* is written in the right margin, to be inserted after *memores*.

\* fol 193, a, col. 2.

\* fol. 193, b, col. 1.

of hope of oure lord iesu crist byfore god *and* oure fader (4) ¶ see breþere chosyn of god *and* loned of god knowande oure eleccion . (5) þat oure euangelye was not onely in þe woord at 3ow ; but in þe vertue *and* in þe holy gost *and* in myche plente as see knowyn whiche we han ben for 3ow . (6) *and* see ben maad oure folewerys takande þe woord of god in myche tribulacion with þe ioye of þe holy gost . (7) so þat see be made forme þat is *exsaumple* to alle þe bylenande in Macedoyne *and* Achaye ; (8) ¶ for of 3ou þe woord of god is defamyd not onely in Macedoyne *and* Achaye but in eche place 3oure feip þat is at god is parfyte . so þat it be not to 3ow nede any thyng to speke ; (9) ¶ For þei schewyn of 3ow which entre we han had to 3ou *and* hou see be turnyd to god fro mawmetus . *and* to serue to þe quyke god *and* verray (10) *and* to abyde his soþe of heuynes whom he reysede fro death oure lord iesu þe whiche has delynerid vs fro þe wrathe þat is to come

**N**am<sup>1</sup> ipsi scitis fratres introitum nostrum ad uos quia non inanis fuit (2) sed ante passi et contumeliis affecti sicut scitis in philippis; fiduciam habuimus in domino nostro loqui ad uos euangelium dei in multa solitudine (3) ¶ Exhortacio enim nostra non de errore neque de immundicia . neque in dolo (4) sed sicut probati sumus a deo ut crederetur uobis euangelium ita loquimur . non quasi hominibus placentes sed deo qui probat corda nostra; (5) Neque enim aliquando fuimus in sermone adulacionis sicut scitis . neque in occasione auaricie . deus testis est . (6) nec querentes ab hominibus gloriam neque a uobis . neque ab alijs (7) cum possemus uobis oneri esse ut christi apostoli; sed facti sumus paruuli in medio uestrum tamquam si nutrix foueat filios suos; (8) Ita desiderantes uos cupide uolebamus tradere uobis non solum euangelium dei sed etiam animas nostras quoniam karissimi uobis facti estis (9) memores enim estis fratres laboris nostri \*et fatigacionis; nocte et die operantes ne quem uestrum grauaremus . predicauimus uobis euangelium dei; (10) ros testes estis et deus . quam sancte

<sup>1</sup> Initial N extends down four lines; in the left margin is written: c<sup>m</sup> 2, ca 2, surrounded by a line.

\* fol. 193, b, col. 2.

*et iuste et sine querela uobis que credidistis fuimus (11) sicut scitis qualiter unumquemque uestrum tamquam pater filios suos (12) deprecantes uos et consolantes testificati sumus ut ambularetis digne deo qui uocauit uos in suum regnum et gloriam (1) ¶ forwhi brepere and see wite oure entre to 3ow pat it was not in veyn . (2) but þof we byfore suffre punschid with wrongys as see knowen in Philippes ; nepeles we haddyn trest in oure god to speke to 3ou þe euangelye of god in myche bysynes (3) ¶ for oure exhortacion<sup>1</sup> is not of error nor of vclennes nor in treceherye (4) but as we ar proued of god pat þe euangelie schulde be take to vs so pat we speke not as plesande to men but to god þe whiche profys oure hertus ; (5) ¶ Nor we han not<sup>1</sup> ben in þe woord of adulacion any tyme as see knowe nor in occasyoun of coueytise . god is witnes . (6) nor we be not sekande þe glorye of men nor of 3ou nor of opere ; (7) When we myȝte be to 3ou of charge as þe apostolys of crist ¶ But we be maad as childre in þe myddys of 3ow . riȝt as a Nurse fedys hir childre ; (8) so we desyraunde 3ou coueytously we wolde betakyn to 3ou not onely þe woord of god but 3he oure sowlys . for see ar maad to vs alþerderest (9) ¶ for brepere see ar myndeful of oure trauele and of oure werynes nyght and day werkande lest we any of 3ou schulde greue for we han prechyd to 3ou þe euangelye of god (10) ¶ for see ben witnes and god hou holyly and riȝtwisly we han be at 3ou þe whiche han beleuyd (11) as see han knowen ; hou we prayande eche one of 3ou as þe fader þe childre (12) and comfortande 3ou . we ar maad witnes pat see schal go worþily to god þe whiche has callid 3ou in to his kyngdam and his glorye (13) ¶ Ideo et nos gracias agimus deo sine intermissione quoniam cum accepissetis a nobis uerbum auditus dei accepistis illud non ut uerbum hominum . sed sicut est uere uerbum dei qui operatur in uobis qui credidistis (14) ¶ Vos enim imitatores facti estis fratres ecclesiarum dei que sunt in Iudea in christo Iesu ; quia eadem passi estis et uos a contribulibus uestris sicut et ipsi a Iudeis (15) qui et dominum occiderunt iesum et prophetas et nos persecuti sunt et deo non placent et omnibus hominibus aduersantur (16) prohibentes nos loqui gentibus ut salue fiant ut impleant*

<sup>1</sup> A is written opposite in the right margin.

*peccata sua semper peruenit enim ira dei super illos usque in finem* (17) ¶ *Nos autem fratres desolati a uobis ad tempus ore aspectu non corde abundancius festinauimus* \**faciem uestram uidere cum multo desiderio* (18) ¶ *Quapropter uoluimus venire ad uos ego quidem paulus et semel et iterum sed impediuit uos Sathanas*; (19) *que est enim nostra spes aut gaudium aut corona glorie Nonne uos ante dominum nostrum iesum christum estis in aduentu eius*; (20) *vos enim estis gloria nostra et gaudium* (13) ¶ *perfore we don thankyngys to god withoute styntyng . pat when 3ee hadde takyn of vs þe woord of þe heeryng of god 3ee had takyn it not as þe woord of man . but as it is verralþe þe woord of god þe whiche werkys in 3ou þat han byleued in<sup>1</sup> hym* (14) ¶ *perfore breþere 3ee ar maad þe folewers of þe kyrkes<sup>2</sup> of god þe whiche arn in Iudee in crist iesu . for þe same thyngys 3ee han suffryd of 3oure lynagys . as þei of þe Iewys* (15) *þe whiche þe same lord iesu and þe prophetis slowyn ; and vs þei pursuen . and perfore þei plese not to god . to alle men þei ben ageyn* (16) *defendendo vs to speke to þe folc þat þei be safe þat þei fulfille þeire synnes euere* ¶ *for þe wrathe of god is comen vp on þem in to þe eende* (17) ¶ *We forsoþe breþere desolate to 3ou as at þe tyme in woord and sizte but not in herte han hyed more abundauntly 3oure face to see with myche desyre* (18) ¶ *For I certys poule and we alle certys wolden hafe comen to 3ou onys and eft . but sathanas lettyd vs* (19) ¶ *perfore what is oure hope or ioie or þe corown of glorye* ¶ *Wheþer 3ee ben not byfore oure lord iesu crist in þe comyng of hym* (20) ¶ *3ee forsoþe arn oure glorye and ioie*

*Propter* <sup>3</sup> *quod non sustinentes amplius placuit nobis remanere Athenis solis* (2) *et misimus Timotheum fratrem nostrum et ministrum dei in euangelio christi; ad confirmandos uos et*

<sup>1</sup> A hand in the left margin points to this line.

<sup>2</sup> -s of *kyrkes* is inserted above the line.

<sup>3</sup> Initial *P* extends down four short lines and six full-length lines. In the left margin is written *c<sup>m</sup> 3<sup>m</sup>, c<sup>m</sup> 3*, surrounded by a line.

*exhortandes pro fide uestra (3) ut nemo moueatur in tribulacionibus istis; Ipsi enim scitis quod in hoc positi sumus (4) ¶ Nam et cum apud nos essemus predicebamus uobis passuros uos tribulaciones sic et factum est et scitis; (5) propterea et ego amplius non sustinens [m]isi<sup>1</sup> ad cognoscendam fidem uestram . ne forte te[m]ptauerit<sup>2</sup> uos his qui temptat . et inanis fiat labor noster; (6) Nunc autem veniente Timotheo ad nos a uobis et annunciante nobis fidem et caritatem uestram et quia memoriam nostri habetis bonam semper desiderantes nos uidere; sicut nos quoque uos (7) ¶ Ideo consolati sumus fratres in uobis in omni tribulacione et necessitate nostra per uestram fidem . (8) quoniam nunc uiuimus si uos statis in domino (9) ¶ quam enim graciaram accionem retribuere possumus deo pro uobis in omni gaudeo quo gaudemus propter uos ante deum nostrum . (10) nocte et die abundancius orantes ut uideamus faciem uestram et compleamus ea que desunt fidei uestre (11) ¶ Ipse autem deus et pater noster et dominus christus iesus dirigat uiam nostram ad nos; (12) ros autem dominus multiplicet . et abundare faciat caritatem uestram inuicem et in omnes quemadmodum et nos in uobis (13) ad confirmanda corda uestra \* sine querela in sanctitate ante deum et patrem nostrum in aduentu domini nostri iesu christi cum omnibus sanctis eius amen. (1) ¶ For þe whiche we no more susteynande þat ȝee ar desolate for vs it lykyde to vs onely to dwelle atte Athenas; (2) and we han sent Tymothe oure broþer and þe mynystre of god in to þe Euangelie of god to exhorte ȝou and conferme ȝou for ȝoure feiþ . (3) so þat no man be meuyd in pise tribulacyouns ¶ For ȝee knowen þat in þat we ar sette (4) ¶ Forwhi when we hadd ben at ȝou . we seydyn byfore to ȝou vs to suffre tribulacyouns as it is don and as ȝee witen (5) ¶ and þerfore I susteynande no more I sende to knowe ȝoure feiþ . lest by hap he hafe temptid ȝou þe whiche temptis . and in veyn be ȝoure tranele (6) ¶ Now forsoþe comande Tymothe to vs fro ȝou and schewande to vs ȝoure feiþ and charyte and þat ȝee han good mynde of vs euer desyrande vs to see as we do ȝou*

<sup>1</sup> MS. nisi.

<sup>2</sup> MS. *teptauerit*, omitting the mark of contraction.

\* fol. 194, a, col. 2.

(7) ¶ Vpon þat breþere we ar *comfortid* in ʒou in alle oure nede oure tribulacyoun purgh ʒoure feip . (8) for now we lyuen if we standen in oure lord (9) ¶ þerefore what doying of thankyngeys may we ʒeelde ageyn to god for ʒou in alle ioye . þat we ioyen for ʒou byfore oure lord . (10) prayande nyght *and* day more abundantly þat we see ʒoure face . *and* þat we fulfillyn þoo thyngis þat wantyn to ʒoure feip (11) ¶ þerefore he god *and* oure fader *and* oure lord iesu crist dresse oure wey to ʒou (12) ¶ Oure lord forsope multiplie ʒou *and* make he ʒoure charyte to abunde opper in ooper *and* in alle *and* as we in ʒou (13) to conferme ʒoure hertis withoute pleynt in holynes byfor god *and* oure fader in to þe comyng of oure lord iesu crist with all hise seyntyngs AmeN.

*D*e<sup>1</sup> cetero ergo rogamus uos fratres et obsecramus in domino iesu .  
 ut quemadmodum accepistis a nobis . quomodo uos oporteat  
 ambulare et placere deo; sic et ambuletis ut abundetis magis;  
 (2) scitis enim que precepta dederim uobis per dominum iesum;  
 (3) hec est enim uoluntas dei sanctificacio nostra . (4) ut abstineatis  
 uos a fornicacione . ut sciat unusquisque uestrum uas possidere in  
 sanctificacione et honore . (5) non in passione desiderij sicut et  
 gentes que ignorant deum; (6) et ne quis supergrediatur neque  
 superueniat in negocio fratrem suum; quoniam vindex est dominus  
 de hijs omnibus sicut prediximus uobis et testificati sumus . (7) non  
 enim uocauit uos deus in immundiciam sed in sanctificacionem;  
 (8) Itaque qui hec spernit non hominem spernit sed deum qui  
 etiam dedit spiritum suum sanctum (9) ¶ De caritate autem  
 fraternitatis non necesse habemus scribere uobis ¶ Ipsi enim uos  
 a deo didicistis . ut diligatis inuicem (10) etenim facitis illud in  
 omnes fratres in uniuersa Macedonia; Rogamus autem uos  
 fratres ut abundetis magis (11) et operam detis . ut quieti silis  
 \* et ut negocium uestrum agatis et operemini manibus uestris sicut  
 precepimus uobis . (12) et ut honeste ambuletis ad eos qui foris

<sup>1</sup> Initial *D* extends down four short lines and down the remaining full-length lines of the column, into the lower margin; in the right margin is written c<sup>o</sup> 4, cap. 4, surrounded by a line.

\* fol. 194, b, col. 1.

sunt . et nullius aliquid desideretis; (13) *Nolumus autem uos ignorare fratres de dormientibus ut non contristemini sicut et ceteri qui spem non habent;* (14) *si enim credimus quod iesus mortuus est et resurrexit; ita et deus eos qui dormierunt per iesum adducet cum eo;* (15) *hoc enim uobis dicimus in uerbo domini . quia nos qui uiuimus qui residu sumus in aduentu domini non preueniemus eos qui dormierunt .* (16) *quoniam ipse dominus in iussu et in uoce archangeli et in tuba dei descendet de celo . et mortui qui in christo sunt resurgent primi;* (17) *Deinde nos qui uiuimus qui relinquimur simul rapiemur cum illis in nubibus obuiam christo in aera . et sic semper cum domino erimus;* (18) *Itaque consolamini inuicem in uerbis istis* (1) ¶ *perfore breþere fro heþyn fortheward . 3he we praye 3ou and we beseche in oure lord iesu . as hou þat 3ee han takyn of vs hou it behouys 3ou to go and to plese god . and so go 3ee þat 3ee abunde more* (2) ¶ *For<sup>1</sup> 3ee knowyn what biddyngys I hafe gifen to 3ou þurgh oure lord iesu;* (3) *For þat is þe wil of god 3oure sanctificacyoun .* (4) *þat 3ee absteyne 3ou fro<sup>2</sup> fornycacion . þat eche man kan han his owne vesselle in holynes and in worschipe* (5) ¶ *Not in passyoun of desyr as þe folc þe whiche knowis not god* (6) ¶ *and þat none ouergo nor dysseyue his broþer in none herynd; for god is veniable of alle pise as we han seyð to 3ou bifore and ar witnessid* (7) ¶ *For god has not callid vs in to vnelennes . but in halewyng* (8) ¶ *perfore he þat despises pise thyngys . not man he despises onely; but god þat has gifen his holy spyryt in vs;* (9) *Of þe charite forsoþe of broþerhede we han no nede to wryte to 3ou; for 3ee han herd of god þat 3ee louen opper ooþer;* (10) *and perfore þat 3ee don in to alle breþere in alle Macedoyne* ¶ *perfore we praye 3ou breþere þat 3ee abunde more .* (11) *and þat 3ee gife bysynes þat 3ee be quiete þat<sup>3</sup> 3ee do 3oure erynde . and þat 3ee werke with 3oure handys . as we han byden 3ou .* (12) *and þat 3ee go honestly to þem þat ben with oute . and þat 3ee of no mannys anythyng desyre* (13) ¶ *We wil not forsoþe breþere 3ou to not knowe of þe*

<sup>1</sup> A hand in the left margin points to this line.

<sup>2</sup> A is written in the left margin opposite.

<sup>3</sup> A hand in the left margin, drawn partly over the letter *a*, points to this line.

slepende; þat ʒee be not sorwful as opere þat han no hope (14) ¶ if we leeuyn þat iesu is dead *and* ros; so *and* god þem þat han slept purgh iesu schal lede to with hym (15) ¶ for þis we seyn in þe woord of oure lord; þat we þat lyuen *and* we þat ar left in þe aduent of oure lord we schal not go byfore þem þat han slept (16) ¶ for þe deade þat arn in crist schal ryse first; perfore þe lord in þe biddying *and* in þe voice of þe Archauangel *and* in trumpe of god schal descende of heuyn (17) ¶ þen we þat ar alyfe þat ar left we schal be rauyschid to gydere with þem in clowdis \* to meete crist in þe eyr; *and* so euer we schal be with þe lord (18) ¶ perfore comforte ʒee oyper ooper in þise woordis

*De*<sup>1</sup> temporibus autem et momentis . fratres non indigetis ut scribam uobis; (2) *Ipsi enim diligentur scitis quia dies domini sicut fur in nocte ita ueniet* (3) ¶ *Cum enim dixerint pax et securitas . tunc repentinus eis superueniet interitus; sicut dolor in utero habenti et non effugient;* (4) *Vos autem fratres non estis in tenebris ut uos dies ille tamquam fur comprehendat* (5) ¶ *Omnes enim vos filij lucis estis et filij diei* ¶ *Non sumus noctis neque tenebrarum;* (6) *Igitur non dormiamus sicut et ceteri . sed uigilemus et sobrij simus;* (7) *qui enim dormiunt nocte dormiunt . et qui ebrij sunt nocte ebrij sunt* (8) *Nos autem qui diei sobrij sumus . induti loricam sumus*<sup>2</sup> *fidei et caritatis galeam spem salutis;* (9) *quoniam non posuit nos deus in iram . sed in adquisicionem salutis per dominum nostrum iesum christum* (10) *qui mortuus est pro nobis . ut siue uigilemus siue dormiamus simul cum illo uiuamus* (11) *propter quod consolamini inuicem et edificate alterutrum sicut et scitis* (12) ¶ *Rogamus autem uos fratres ut noueritis eos qui laborant inter uos et presunt uobis in domino et monent uos* (13) *ut habeatis illos abundancius in caritate . et propter opus illorum pacem habete cum illis* (14) ¶ *Rogamus autem uos fratres corripite inquietos consolamini pusillanimes*

<sup>1</sup> Initial *D* extends down four lines, its ornamentation upwards into the upper margin, and downwards for nine lines. In the right margin is written c<sup>m</sup> 5, cap. 5<sup>m</sup>, surrounded by a line.

<sup>2</sup> *Sumus* is written out into the right margin.

\* fol. 194, b, col. 2

*suscipite infirmos . patientes estote ad omnes; (15) videte ne quis malum pro malo alicui reddat; sed semper quod bonum est sectamini inuicem . et in omnes (16) semper gaudele (17) sine intermissione orate . (18) in omnibus gratias agite; hec est enim voluntas dei in christo iesu in omnibus uobis; (19) Spiritum nolite extinguere . (20) prophecias nolite spernere; (21) omnia enim probate . quod bonum est tenete . (22) ab omni specie mala abstinete uos; (23) Ipse autem deus pacis sanctificet uos per omnia ut integer . spiritus uester et anima et corpus . sine querela in aduentu domini nostri iesu christi seruetur (24) ¶ fideleis est qui uocauit uos qui et faciet; (25) fratres . orate pro nobis; (26) Salutate fratres omnes in osculo sancto (27) adiuro uos per dominum ut legatur epistula hec omnibus sanctis fratribus (28) Gratia domini nostri iesu christi cum omnibus uobis amen . (1) ¶ Of þe tymes forsoþe breþere and of þe momentys 3ee <sup>1</sup> nede not þat I write to 3ou (2) ¶ For 3ee wyten diligently enquerande þat þe day of oure lord as a theef in þe nyght schal come (3) ¶ Forwhy when þei han seyð . pees is now to vs and sykynes <sup>2</sup> of þat þat is to come þanne as a sodayn perdyceion schal come aboue . as þe sorwe is of þe womman hafande in þe wombe . and þei schal not fle þerfro (4) ¶ 3ee forsoþe breþere ar not in derknes . þat þat day taake 3ou as a theef (5) ¶ for 3ee alle ar þe childe of light . and þe childe of god . and not of nyght nor of derknes (6) ¶ þerfore slepe we not as opere fleschly lyuande . but waake we and be we sobre (7) ¶ for þei þat slepyn . in þe nyght þei slepyn . and þei þat arn dronkyn in þe nyght þei arn dronkyn \* (8) ¶ We forsoþe þat ben of þe day; be we sobre elad with þe haberiown of feip and charyte; and þe helm þe hope of hele (9) ¶ For god sette vs not in wrathe but in to purchasyng of hele purgh oure lord iesu crist (10) þe whiche is dead for vs þat wheþer we wake or we slepe þat we lyue to gydere with hym (11) ¶ For þe whiche conforte 3ee oiper ooper . and edefye 3ee oiper ooper as 3ee do (12) ¶ We praye 3ou breþer þat 3ee knowe þem þat trauele among 3ou . and bifore*

<sup>1</sup> A written twice in the right margin opposite.

<sup>2</sup> A line is drawn down the column from this line to that ending *lyuande but*.

ben to 3ou in oure lord *and* monestyn 3ou . (13) *pat* 3ee hafe *pem* more abundantly in charyte ¶ for *pe* werk of *pem* hafe 3ee pees *with pem* (14) ¶ *perfore* we praye 3ou *brepere* amende 3ee *pem* *pat* ben inquyete . *comforte* 3ee *pe* feble of wille . take 3ee vp *pe* syke *and* be 3ee suffrende to alle ; (15) ¶ See 3ee *pat* *pat* any 3eelde not euyl for euyl ; but euer *pat* *pat* good is folewe 3ee oiper in ooper *and* in alle (16) ¶ Euer ioye 3ee ; (17) *without* styntyng praye 3ee . (18) in alle pyngys thanke 3ee to god ¶ for *pat* is *pe* wil of god in crist iesu ; *and* in <sup>1</sup> 3ou alle (19) ¶ *pe* spyrit wile 3ee not slekke (20) *and* prophecyes wile 3ee not dispise (21) Alle goodis *profe* 3ee . al *pat* good is holde 3ee (22) *and* abstene <sup>2</sup> 3ou fro alle euyl spyce (23) ¶ he forsope god of pees halewe he 3ou bi alle pyngys *pat* 3oure hoole spyrit . *and* *pe* soule *and* *pe* body be kept *without* querele in *pe* aduent of oure lord iesu crist (24) ¶ God is trewe *pat* has callid 3ow to *pe* lyff *pe* whiche also schal parforme in 3ou *pe* werk of grace (25) ¶ Brepere praye 3ee for vs (26) ¶ Grete 3ee alle *pe* *brepere* in holy kyssyng (27) ¶ I adiure 3ou purgh oure lord iesu *pat* *pis* pistyl be redd to alle holy *brepere* (28) ¶ *pe* grace of oure lord iesu crist be with 3ou alle AmeN.

<sup>1</sup> The letter *b* is written in the left margin.

<sup>2</sup> The letter *a* is written in the left margin.

## II. AD THESSALONICENSES

*P*aulus<sup>1</sup> et Siluanus et Timotheus . ecclesie Thesalonicensium in deo patre nostro et domino iesu christo; (2) gracia uobis et pax a deo patre nostro et domino iesu christo; (3) Gracias agere debemus deo semper pro uobis fratres ita ut dignum est . quoniam super crescit fides uestra et abundat caritas vniuscuiusque uestrum inuicem (4) ita ut et nos ipsi in uobis gloriemur in ecclesiis dei pro paciencia uestra et fide in omnibus persecucionibus uestris et tribulacionibus quas sustinetis (5) in exemplum iusti iudicij dei . ut digni habeamini regno dei pro quo et patimini; (6) si tamen iustum est apud deum retribuere tribulacionem hijs qui uos tribulant . (7) et uobis qui tribulamini requiem uobiscum in reuelacionem domini iesu de celo cum angelis uirtutis eius (8) in flamma ignis dantis uindictam hijs qui non nouerunt deum . et qui non obedierunt euangelio domini nostri iesu christi . (9) qui penas dabunt in interitu eternas a facie domini et a gloria uirtutis eius . (10) cum venerit glorificari in sanctis suis et admirabilis fieri in omnibus qui crediderunt ¶ quia creditum est testimonium nostrum super \* uos in die illo (11) in quo etiam oramus semper pro uobis ut dignos nos habeat . dignetur nos uocatione sua deus noster . et impleat omnem uoluntatem bonitatis et opus fidei in uirtute . (12) ut clarificetur nomen domini nostri iesu christi in uobis et uos in illo . secundum gratiam dei et domini nostri iesu christi (1) ¶ Poule and syluan and<sup>2</sup> Tymothee to pe kyrke of Tesalonycens in god oure fader and oure lord iesu crist; (2) ¶ Grace to 3ow and pees of god oure fader and oure lord iesu crist

<sup>1</sup> Initial *P* extends down four short and ten full-length lines; in the left margin is written c<sup>m</sup> l<sup>m</sup>, cap. l<sup>m</sup>, surrounded by a line.

<sup>2</sup> *A* is written in the right margin.

\* fol. 195, a, col. 2.

(3) ¶ We owyn to do thankyngys to god euer for 3ow breþere . so as it is worpi; for 3oure feip ouergrowys . and þe charyte abundys of eche one of 3ou oiper in to ooper (4) ¶ and so þat we oure self ioyen in <sup>1</sup> 3ou in þe kyrkys of god . for 3oure pacyence and feip in alle 3oure persecucyouns and tribulacyouns þe whiche 3ee susteyne (5) in to þe exsaumple of goddys riztwisdam <sup>2</sup> . so þat 3ee be had worpi in þe kyngdam of god for þe whiche 3ee suffren (6) ¶ For it is riztwis byfore god to 3eelde tribulacyoun <sup>1</sup> to þem þe whiche troblyn 3ou . (7) and to 3ow þat arn anguyschid reste with vs in þe reuelacyoun of oure lord iesu fro heuyn with þe aungelys of his vertue (8) in þe flawme of þe fir gifande veniawnce to þem þat han not knowe god and þat han not obesched to þe euangelye of oure lord iesu crist; (9) þe whiche schal susteyne peynes euere lastande in þe death of þe face of oure lord . and of þe glorie of his vertue; (10) When he schal come to be gloryfied in his seyntyngs and be wonderful maad in alle þoo þat han beleueyd ¶ For oure witnes is leuyd vpon 3ou in þat day (11) In þe whiche 3he we praye for 3ou euer þat oure god deyne 3ou thurgh his calling . and þat he fulfille al þe wil of his goodnes . and þe werk of his feip in vertue (12) so þat þe name of oure lord iesu crist be claryfied in 3ou and 3ee in hym after þe grace of oure lord iesu crist.

*R*ogamus <sup>3</sup> autem uos fratres per aduentum domini nostri iesu christi et nostre congregacionis in ipsum . (2) ut non cito moueamini a uestro sensu . neque tereamini . neque per spiritum . neque per sermone . neque per epistulam tamquam per nos missam quasi instet dies domini; (3) ne quis nos seducat illo modo; quoniam <sup>4</sup> nisi venerit discessio primum et reuelatus fuerit homo peccati . filius perdicionis (4) qui aduersatur et extollitur supra

<sup>1</sup> A is written in the right margin.

<sup>2</sup> MS. *goddysriztwisdam*.

<sup>3</sup> Initial *R* extends down four lines, its ornamentation down seven more; in the right margin is written *c<sup>o</sup> 2<sup>o</sup>, cap. 2<sup>o</sup>*, surrounded by two lines.

<sup>4</sup> The words *id est christus, non veniet ad iudicium* are written in the right margin, to be inserted after *quoniam*.

omne quod dicitur deus aut quod colitur . ita ut in templo sedeat ostendens se tamquam sit deus (5) ¶ Non retinetis quod cum adhuc essem apud uos hec dicebam uobis; (6) et nunc quid detineat scitis . ut reueletur in suo tempore; (7) Nam misterium iam operatur iniquitatis tantum ut qui tenet modo teneat donec <sup>1</sup> de medio fiat]. (8) ¶ et nunc reuelabitur ille iniquus . quem dominus iesus interficiet spiritu oris sui et destruet illustracione aduentus sui; (9) eum cuius est aduentus secundum operacionem Sathane in omni uirtute et signis et <sup>2</sup> \* prodigijs mendacibus . (10) et in omni seduccione iniquitatis hijs qui pereunt eo quod caritatem ueritatis non receperunt ut salui fierent; (11) Ideo mittit illis deus operacionem erroris ut credant mendacio . (12) ut iudicentur omnes qui non crediderunt ueritati . sed consenserunt iniquitati (13) ¶ Nos autem debemus gratias agere deo semper pro uobis fratres dilecti a deo quod elegerit nos deus primicias in salutem in sanctificacione spiritus et fide ueritatis; (14) in quam et uocauit uos per euangelium nostrum in adquisicionem glorie domini nostri iesu christi; (15) Itaque fratres state et tenete tradiciones quas didicistis . siue per sermonem siue per epistulam nostram; (16) Ipse autem dominus noster iesus et deus pater noster qui dilexit nos et dedit nobis consolacionem eternam et spem bonam in gracia; (17) exhortetur corda uestra et confirmet in omni opere et sermone bono (1) ¶ perfore we praye 3ou breþere purgh þe aduent of owre lord <sup>3</sup> iesu crist and of oure congregacyoun in to þe same . (2) pat 3ee be not soone moeuyd fro 3oure wit . nor pat 3ee be adred . nopper purgh spyryt nor purgh woord nor purgh pystyl as by vs sent; (3) <sup>4</sup> lest pat any 3ou dysceyue in any maner as þe day of oure lord instandis; ¶ for but if þer come first a departyng and þe man of synne and þe sone of perdygyoun be schewid (4) þe whiche is aduersarye to crist and berys vp hymselfe aboue alle thynges pat is seyde of god or pat is worschipped as god in þe trinite;

<sup>1</sup> donec . . . fiat is written in the right margin. to be inserted after teneat.

<sup>2</sup> MS. repeats et as the first word of the next column.

<sup>3</sup> a is written in the left margin.

<sup>4</sup> The verse numbering here differs slightly from that of the Latin and the Vulgate, owing to inversion of parts of sentences.

\* fol. 195, b, col. 1.

so *pat* he sytte in *pe* temple of god schewande hym as *pat* he be god (5) ¶ *and* wheper see witholde not *pat* <sup>1</sup> when ȝit I schulde hafe ben at ȝou I seyde pise thyngys to ȝou (6) ¶ *and* now see witen what withholdys hym . s . *antierist* *pat* he be schewyd in his tyme (7) ¶ for why now *pe* priuete of wickidnes he werkys only so *pat* he *pat* now holdys *pe* feip holde he it *stablely* til *pat* discessyoun be maad of myddys <sup>1</sup> *opyn* (8) ¶ *and* panne schal be schewid he *pat* wickid *antierist* *pe* whiche oure lord schal slee *with* *pe* spyryt of his mouþ . *and* schal destrye *with* *pe* illustracion of his comyng hym ; (9) of whom is *pe* aduent after *pe* werkyng of Satan in alle vertue *and* tokyns *and* in wondres of lesyng (10) in alle disseyuyng of wickidnes to *pem* *pat* perschyn . for *pat* *pat* *pei* hafe not resceyued *pe* charite of soþnes *pat* *pei* schulde . be maad safe (11) ¶ *and* perfore god schal sende to *pem* *pe* worchyng of errour so *pat* *pei* leeuyn to lesyng (12) *pat* alle be demyd *pe* whiche han not leuyd to *pe* soþnes but han consentyd to wickidnesse (13) ¶ perfore see breper louyd of god we owyn to do thankyngys to god euere for ȝow *pat* god has chosyn vs *pe* firstehedis in to *pe* hele in *pe* halewyng of *pe* spyrit \* *and* feip of *pe* soþnes (14) in to *pe* whiche he <sup>2</sup> callide ȝou purgh oure euangelye in to *pe* adquysycion of *pe* glorye of oure lord iesu crist (15) ¶ *and* perfore brepere stande see *and* hoolde see *pe* tradycyouns *pe* whiche see han leryd oiper by *pe* woord or bi oure pistylle (16) ¶ he forsope *pe* lord iesu crist *and* god *and* oure fader *pe* whiche has louyd vs *and* gyfen *pe* euerlastyng comforth *and* good hope in grace ; (17) he exhorte ȝoure hertys . *and* stable in eche werk *and* good woord.

*D*e <sup>3</sup> *cetero fratres orate pro nobis ut sermo domini currat et clarificetur sicut et apud uos ; (2) et ut liberemur ab importunis et malis hominibus ; Non enim omnium est fides ; (3) fidelis*

<sup>1</sup> *a* is written in the left margin.

<sup>2</sup> *he* is written above the line, with caret after *whiche*.

<sup>3</sup> Initial *D* extends down three short lines, its ornamentation down twenty-one full-length lines. In the right margin is written *c<sup>o</sup> 3<sup>o</sup>, cap. 3<sup>o</sup>*, surrounded by a line.

autem dominus est qui confirmabit uos et custodiet a malo; (4) *Confidimus autem fratres de uobis in domino; quoniam que precipimus et facitis et facietis* (5) ¶ Dominus autem dirigat corda uestra in caritate dei et paciencia christi; (6) ¶ Denunciamus autem uobis fratres in nomine domini nostri iesu christi ut subtrahatis uos ab omni fratre ambulante inordinate et non <sup>1</sup> secundum tradicionem quam accepistis a nobis; (7) *Ipsi enim scitis quemadmodum oporteat imitari nos quoniam non inquieti fuimus inter uos; (8) neque gratis panem manducauimus ab aliquo . sed in labore et fatigacione nocte et die laborantes ne quem uestrum grauere-*mus; (9) *non quasi non habuerimus potestatem sed ut nosmetipsos formam daremus uobis adimitandum nos; (10) Nam et cum essemus apud uos hoc denuntiabamus uobis . quoniam si quis non uult operari nec manducet; (11) Audiuimus enim inter uos quosdam ambulare inquiete nichil operantes sed curiose agentes (12) ¶ His autem qui eiusmodi sunt denunciamus quia obsecramus in domino iesu christo ut cum scilencio operantes panem suum manducent (13) Vos autem fratres nolite deficere bene facientes; (14) quod si quis non obedierit uerbo nostro per epistulam; hunc notate et non commisceamini cum illo ut confundatur; (15) et nolite quasi inimicum existimare . sed corripite ut fratrem; (16) Ipse autem deus pacis det uobis pacem sempiternam in omni loco Dominus cum omnibus uobis; (17) Salutacio mea manu pauli; quod est signum in omni epistula ita scribo (18) ¶ Gracia domini nostri iesu christi cum omnibus uobis Amen* (1) ¶ Fro hepen forpeward breþere praye for vs þat þe woord of god renne and be elaryfyed as it is at 3ou (2) þat we be delyuerd fro vnconuenable and wickid men ¶ For whi not of alle is feiþ (3) ¶ God <sup>2</sup> forsoþe is trewe þe whiche schal conferme 3ow and kepe 3ou fro euyl (4) ¶ We trestyn forsoþe breþere in oure lord þat alle pyngys þat we han byden to 3ou 3ee don . and 3ee schal don (5) ¶ Oure lord perfore dresse 3oure hertus in þe charite of god and in pacyence of crist (6) ¶ We denounce to 3ou breþere in þe name \* of oure

<sup>1</sup> non written in the right margin, with caret after *et*.

<sup>2</sup> A is written in the right margin.

\* fol. 196, a, col. 1.

lord iesu crist . *pat* 3ee *withdrawe* 3ou fro eche bro<sup>per</sup> goande inordynatly . *and* not after þe tradycyoun *pat* 3ee han taken of vs (7) ¶ for 3ee witen on what maner it byhouys 3ou to folewyn vs ¶ for we han not ben inquiete among 3ou . (8) nor we han not etyn þe bred freely <sup>1</sup> of any ; but we werkyng nyght *and* day in trauele *and* werynes . lest we any of 3ou schulde han greuyd ; (9) ¶ Not as we han had no power . but *pat* we schulde gyfe oure self forme to 3ou to folewen vs (10) ¶ Forwhy when we had ben at 3ou þyse thyngus <sup>2</sup> we schewedyn to 3ou . *pat* if any wile not werke ; ete he not (11) ¶ for we han herd among 3ou som goande inquietly no thyng werkande . but curiously doande (12) to þem *pat* ben of suych manere we denounce *and* besechen in oure lord iesu crist *pat* þei with scylence werkande ete þei þer bred (13) ¶ 3ee forsoþe breþere wile 3ee not fayle weel doande (14) ¶ For if þer be any *pat* hafe not obeschid to oure woord purgh þe pistyl . note 3ee hym *and* dele not with hym *pat* he be not confoundid ; (15) *and* wil 3ee not as enemy trowe hym but as bro<sup>per</sup> correcte 3ee hym (16) ¶ he forsoþe god of pees gife 3ou pees euerlastande in eche stede ¶ Oure lord be with 3ou alle (17) ¶ Mi Salutacyoun write with þe hand of powyl þe whiche is signe in eche pystyl . so I write to 3ou (18) ¶ þe grace of oure lord iesu crist be with 3ou alle AmeN.

<sup>1</sup> A is written in the left margin.

<sup>2</sup> A hand drawn in the left margin points to this line.

## I. AD TIMOTHEUM

*Paulus*<sup>1</sup> apostolus christi iesu secundum imperium dei saluatoris nostri et christi iesu spei nostre (2) *Timothe dilecto filio in fide gracia et misericordia et pax a deo patre et christo iesu domino nostro*; (3) *Sicut rogavi te ut remaneres Ephesi cum irem in Macedoniam et denunci ares quibusdam ne aliter docerent . (4) neque intenderent fabulis et genealogijs interminatis que questiones prestant magis quam edificacionem dei que est in fide (5) ¶ finis autem precepti est caritas de corde puro et consciencia bona . et fide non ficta (6) a quibus quidam aberrantes conuersi sunt in uaniloquium . (7) uolentes esse legis doctores non intelligentes . neque loquuntur neque que de quibus affirmant (8) ¶ Scimus autem quia bona est lex . si quis ea legitime utatur; (9) scientes hoc quia iusto lex non est posita sed iniustus et non subditis; impijs et peccatoribus et sceleratis et contaminatis patricidis et matricidis; homicidis . (10) et fornicarijs . masculorum concubitoribus . plagiarijs . mendacibus periuris . et si quid aliud sane doctrine aduersatur; (11) que est secundum euangelium glorie beati dei quod creditum est michi (1) ¶ Powil þe apostil of crist iesu after \* þe biddying of god and oure saueour iesu crist of oure hope . (2) to Tymothe his sone louyd in þe feip . grace and mercy and pees of god oure fader and oure lord crist iesu (3) ¶ As I prayede þee þat þou schuldest dwelle at Ephesy . when I schulde go in to Macedoyne . so þat þou schuldest denounce to summe þat þei ne schulde operwise teche . (4) nor gife entent to fablys and genealogyus<sup>2</sup> vntermyned or with oute*

<sup>1</sup> Initial *P* extends down four short and eight full-length lines; in the left margin is written *c<sup>o</sup> 1<sup>o</sup>, cap. 1<sup>o</sup>*, surrounded by two lines.

<sup>2</sup> *A* is written in the right margin.

\* fol. 196, a, col. 2.

terme . þe whiche more gyfen stryf þan þe edificacyoun of god  
 þe whiche is in þe feip (5) ¶ þe eende forsoþe of þe comaunde-  
 ment . is charyte of pure herte *and* good conscience *and* of feip  
 not feyned (6) fro þe whiche somme fro errande . þei ben turnyd  
 in to veyne speche (7) willande to ben doctours of lawe not  
 vnderstandande noiper þat þei speken . nor of þoo thyngys þat  
 þei affirmyn (8) ¶ We wite <sup>1</sup> forsoþe <sup>2</sup> þat þe lawe is good . whoso  
 vse it lawfully . (9) *and* we witande þat . þat to þe rightwise  
 men is no lawe sette ¶ But to þe vuriȝtwise *and* not subiect  
 to god to þe wickide *and* to synnars . To þe felenows *and* to  
 þe fylyd . to þe slears of fadyrs *and* modyres . to þe manslears  
 (10) *and* fornycatours to þe cowcherys with malys *and* to  
 þe wownders to þe lyers *and* forswerers ¶ *and* gif any ooper  
 thyng is aduersarye to hoole doctrine (11) þat is after þe  
 euangelye of þe glorye of þe blessyde god þe whiche is betake  
 to me (12) ¶ *Gracias ago ei qui me confortauit in christo iesu*  
*domino nostro . quia fidelem me existimauit ponens in ministerio*  
*(13) qui prius fui Blasphemus et persecutor et contumeliosus; sed*  
*misericordiam consecutus sum quia ignorans feci in incredulitate*  
*(14) superabundauit in me gracia autem domini nostri cum fide*  
*et dileccione que est in christo iesu; (15) fidelis sermo et omni*  
*acepeione dignus quia christus iesus uenit in hunc mundum*  
*peccatores <sup>3</sup> saluos facere quorum primus ego sum (16) sed ideo*  
*misericordiam consecutus sum <sup>4</sup> ut in me primum ostenderet*  
*christus iesus omnem pacienciam ad informacionem eorum qui*  
*creditura sunt illi in uitam eternam (17) Regi autem seculorum*  
*immortali inuisibili soli deo honor et glorie in secula seculorum*  
*Amen; (18) hoc preceptum commendo tibi fili Timothee secundum*  
*precedentes in te prophecias . ut milites in illis bonam miliciam*  
*(19) habens fidem et bonam conscienciam quam quidam repellentes*  
*circa fulem naufragauerunt; (20) ex quibus est hymeneus et*

<sup>1</sup> A is written in the right margin.

<sup>2</sup> MS. *for-forsoþe*.

<sup>3</sup> A defect in the vellum causes a space to be left between *peccatores* and *saluos*, and in the two lines below, between *in* and *me*, *pacienciam* and *ad*.

<sup>4</sup> *sed ideo . . . sum* written in the right margin, with caret after *ego* sum.

*alexander quos tradidi sathane ut discant non blasphemare* (12) ¶ Thankyng I do to hym þe whiche has *comfortid* me in *crist* iesu oure lord; for he settande me in mynysterye trowide me trewe . (13) þe whiche was fyrst blaspheme <sup>1</sup> and pursuere and wrongwys; but \* I am folewid þe mercy of god . for vnknowande I dyde in vnbeleue (14) ¶ þe grace forsope of oure lord Iesu crist superabundide with þe feiþ and þe loue þe whiche is in iesu crist (15) ¶ For þis is a trewe woord and worpi to be tan . for crist iesu cam in to þis world to make synful men safe . of þe whiche I am þe fyrste (16) ¶ but perfore I am folewid þe mercy þat crist Iesus schulde schewe . in me alle pacyence to þe in-formacyoun of þem þe whiche ben to leue to hym in to þe euerlastande lyfe (17) ¶ perfore to þe kyng of worldys vndeably inuysyble to onely god be worschipe and gloria in to þe world of worldys Amen (18) ¶ O Tymothe sone þis comaundement I commende to þee after þe forgoande prophecyes in þee þat þou knyghthode in þem a good chyualrye (19) hafande feiþ and good conscience þe whiche summe puttande away þei han perschid aboute þe feiþ . (20) of þe whiche is ymenus and Alexander þe whiche I hafe betan to Sathan so þat þei lerne not to Blaspheme.

¶ *B*secro <sup>2</sup> ergo primo omnium fieri obsecrationes oraciones .  
*postulationes . graciaram acciones pro omnibus hominibus .*  
 (2) *pro regibus et omnibus qui in sublimitate sunt . ut quietam et tranquillam uitam agamus in omni pietate et castitate* (3) *hoc enim bonum est et acceptum coram saluatore nostro deo* (4) *qui omnes homines uult saluos fieri . et ad agnicionem ueritatis uenire;*  
 (5) *vnus enim deus vnus et mediator dei et hominum . homo christus iesus* (6) *qui dedit redemptionem semetipsum pro omnibus cuius testimonium temporibus suis confirmatum est .* (7) *in quo positus sum ego predicator et apostolus; ueritatem dico non mencior . doctor* <sup>3</sup> *gencium in fide et ueritate;* (8) *uolo ergo uiros*

<sup>1</sup> Initial *b*- is obliterated.

<sup>2</sup> Initial *O* extends down four lines; in the left margin is written *c<sup>o</sup> 2<sup>o</sup>*, cap<sup>o</sup> 2<sup>o</sup>, surrounded by a line.

<sup>3</sup> Final *-r* inserted, very small.

*orare in omni loco leuantes puras manus sine ira et disceptacione; (9) similiter et mulieres in habitu ornato cum uerecundia et sobrietate ornantes se non in tortis*<sup>1</sup> *crinibus aut auro aut margaritis uel ueste preciosa (10) sed quod decet mulieres promittentes pietatem per opera bona; (11) mulier in scilencio discat cum omni subieccione; (12) Docere autem mulieri non permitto neque dominari in uirum sed esse in scilencio (13) Adam enim primo formatus est deinde eua . (14) et Adam non est seductus . mulier autem seducta in preuaricacione fuit; (15) saluabitur autem per filiorum generacionem . si permanserit in fide et dileccione et sanctificacione (1) ¶ perfore I beseche first of*<sup>2</sup> *alle thyngys obsecracyouns to be made and prayers . postulacyouns . doyingys of thankyngys for alle men . (2) and for kyngys . and for alle pat ben constytute in heynes pat we lede a quyet and a pesable lyfe in alle pyte and castyte (3) ¶ For pat is good and accept bifore god oure saueour (4) \* pe whiche wile alle men to be maad safe and to come to pe knowyng of pe soþnesse (5) ¶ For one is god and one is medyatour of god and of man pat is iesus crist maad for vs man (6) pe whiche has gyfen redempecyoun hymself for alle . pe witnes of whom is confermyd in his tymes (7) in pe whiche I am sett prechour and apostyl ¶ pe soþe I seye and lye not . doctour of pe fole in feip and sopnes; (8) ¶ perfore I wil men to praye in eche stede lifyng vp pure handys with*<sup>3</sup> *oute wrathe and stryf (9) ¶ and also and wymmen in ornate abite with schame and sobrenes enowrnande þem not in herys wrypen or with gold or with margarytis or precyouse clopyng; (10) but pat pat besemys wymmen byhetande pite purgh goode werkys (11) ¶ pe womman lerne sche in seylence with alle subieccyoun (12) ¶ To teche forsoþe I suffire not to pe womman nor to lordschipen in pe man but to be in seylence (13) ¶ For Adam first is maad; þen after Eue; (14) and Adam is not disceyuyd first*

<sup>1</sup> A defect in the vellum causes a space to be left between *tortis* and *crinibus*, and in the line below between *marga-* and *-ritis*.

<sup>2</sup> MS. *of of*.

<sup>3</sup> In the right margin of posite this and the five following lines is drawn a woman's head.

\* fol. 196, b, col. 2.

pe womman forsope was disceynyd in þe preuaricacyoun (15)  
 ¶ Sehe schal be sauýd forsope purgh generacion of childre . if  
 sche dwelle in þe feip *and* loue *and* holynes with sobrenes.

**I**delis<sup>1</sup> sermo; si quis episcopatum desiderat bonum opus  
 desiderat; (2) Oportet ergo episcopum irreprehensibilem  
 esse . vnus vxoris virum sobrium . prudentem . ornatum . pudicum  
 hospitalem . doctorem . (3) non uiolentum non percussorem sed  
 modestum . non litigiosum . non cupidum . (4) sue domui preposi-  
 tum . filios habentem subditos cum omni castitate; (5) si quis  
 autem domui sue preesse nescit quomodo ecclesie dei diligenciam  
 habebit; (6) Non neophitum ne in superbiam elatus in iudicium  
 incidat diaboli; (7) Oportet autem illum et testimonium habere  
 bonum ad hijs qui foris sunt . ut non in opprobrium incidat et  
 laqueum diaboli (8) ¶ Diaconos similiter pudicos non bilingues  
 non vino multo delitos non turpe . lucrum sectantes . (9) habentes  
 misterium dei in consciencia pura; (10) et hij quorum probentur  
 primum . et sic ministrent nullum crimen habentes; (11) Mulieres  
 similiter pudicas . non detrahentes . sobrias fideles in omnibus;  
 (12) Diacones sint vnus vxoris viri qui filijs suis bene presint et  
 domibus suis; (13) qui enim bene ministrauerint gradum sibi  
 bonum adquirent et multam fiduciam in fide que est in christo iesu;  
 (14) hec tibi scribo fili Timothee sperans me venire ad te cito; (15)  
 si autem tardauero ut scias quomodo oporteat te in domo dei  
 conuersari que est ecclesia dei uiui columpna et firmamentum  
 ueritatis (16) ¶ et manifeste magnum est pietatis sacramentum quod  
 manifestatum est in carne iustificatum est in spiritu apparuit angelis  
 predicatum est gentibus creditum est in mundo . assumptum est  
 in gloria<sup>2</sup> \* (1) ¶ Trewe is þis woord ¶ Whoso desyres a bysscho-  
 pryche<sup>3</sup> he desyres a good werk (2) ¶ For it bihouys a bisschop  
 to be vnreprehensible . þe man of one wife . sobre queynte in

<sup>1</sup> Initial *F* extends down four short lines and to the foot of the column; in the right margin is written c<sup>o</sup> 3<sup>o</sup>. cap<sup>o</sup> 3<sup>o</sup>, surrounded by a circular line.

<sup>2</sup> A fish is drawn in the space at the end of this short line, and lines are drawn from it underneath the last line of the column.

<sup>3</sup> MS. *bisschorpryche*.

*alle hise deedys enowrnyd with vertues chaste þat is to seye schameful hospitalle to þe nedý in crist techere of goddys woord in lyf . woord and exsaunple* (3) *no vynolent nor smytere . but debonere . not chidere . not coueytouse* (4) *to his meyne or his house a weel ordeynere . hafande subiectis weel in alle chastite* (5) ¶ *Whoso forsoþe kan not ordeyne byfore to his house or meyne hou schal he haue dylygence of þe kyrke of god* (6) ¶ *Not <sup>1</sup> a neophite . þat is to sey buystous or newe turned lest he born vp in to pride falle in to dome and in to þe snare of þe deuylle* (7) ¶ *it byhouys hym forsoþe to han good witnesse of þem þat ben withoute so þat he falle not in to reprefys and in to þe snare of þe fend* (8) ¶ *Also it byhouys dekyngs to be chaaste nott two tungyd not gyfen to to myche wyn not folewande foule wynmyng* (9) *hafande þe prinete of þe feip in pure conseyence* (10) ¶ *and þei forsoþe be þei preuyd first . and so mynystre þei hafande no blame* (11) ¶ *Also wymmen it bihouys to be chast not bacbitande sobre and trewe in alle þyngus* (12) ¶ *Dekynes be þei men of one wif þe whyche ordeyne weel to peire childre and to peire houses* (13) ¶ *þei þat weel hafe mynystrid þei purchasen to þem a good degre and myche treist in to þe feip þat is in iesu crist* (14) ¶ *þise thyngis Tymothe sone I write hopande me to come to þee soone* (15) ¶ *if I hafe taried so þat þou wite hou þe bihouys to be conuersaunt in þe hous of god þe whiche is þe kyrke of þe quyke god pyleer and firmament of sopnes .* (16) *and opynly is a gret sacrament of pite þe whiche is schewid opyn in þe flesh and is instyfyed in spyryt* ¶ *þe whiche aperid to aungelis and is prechid to þe fole and is betakyn or beleueyd in þe worlde and is takyn vp in glorie.*

*Spiritus*<sup>2</sup> *autem manifeste dicit . quia in nouissimis temporibus discedent quidam a fide attendentes spiritibus erroris . et doctrinis demoniorum* (2) *in hipoerisi loquencium mendacium et*

<sup>1</sup> A crozier is sketched in the left margin in black and red, extending upwards from this line along twelve lines.

<sup>2</sup> Initial *S*- extends down four lines, its ornamentation to the foot of the column; in the left margin is written *c<sup>o</sup> 4, ca<sup>o</sup> 4<sup>o</sup>*, surrounded by a line.

cauteriatam habencium suam conscienciam; (3) prohibencium nubere . abstinere a cibis quos deus creauit ad percipiendum cum graciaram accione fidelibus et hijs qui cognouerunt ueritatem (4) quia omnis creatura dei bona et nichil reiciendum . quod cum graciaram accione percipitur (5) ¶ \*sanctificatur enim per uerbum dei et oracionem (6) preponens hoc fratribus . bonus eris minister christi iesu enutritus uerbis fidei et bone doctrine quam assecutus es (7) Ineptas autem et aniles fabulas denita; et excerce teipsum ad pietatem; (8) nam corporalis exerci[ta]cio ad modicum utilis est . pietas autem ad omnia utilis est promissionem habens uite que nunc est et future (9) ¶ Fidelis sermo et omni acceptione dignus (10) ¶ In hoc enim laboramus . et maledicimur quia speramus in deum uiuum qui est saluator omnium hominum maxime fidelium; (11) percipe hoc et doce (12) nemo adolocenciam tuam contempnat; sed exemplum esto fidelium in uerbo . in conuersacione in caritate in fide in castitate . (13) Dum renio attende leccioni exortacioni<sup>1</sup> . doctrine; (14) No'i negligere<sup>2</sup> graciara que in te<sup>3</sup> est<sup>4</sup> . que data est tibi per propheciam cum impositione manuum sacerdotis . (15) hec meditare in hijs esto . ut profectus tuus manifestus sit omnibus (16) Attende tibi et doctrine insta in illis . hoc enim faciens . et teipsum saluum facies et eos qui te audiunt; (1) seniore[m] ne increpaueris sed obsecra ut patrem . iuuenes ut fratres . (2) anus ut matres iuencula ut sorores in omni castitate (1) þe<sup>5</sup> holy gost forsoþe opynly seys þat in þe laste tymes . som schal departe fro þe feyth gyfande entent to spyritis of error and to techyngus of deuelys spekande lesyng (2) in ypoerisyse and hafande þeire conseyence corrupt or serud (3) defendande to wedde . and abstene fro metys þe whiche god has maad to be tan with thankyngys doyng to lele men and to þem þe whiche han knowen þe soþe (4) ¶ for eche creature of god is good and no þing to be cast away þat is tan with zeeldyng of thankyngus

<sup>1</sup> -or-in exortacioni is inserted above the line, with caret after ex.

<sup>2</sup> A hand drawn in the right margin points to this.

<sup>3</sup> MS. inte.

<sup>4</sup> est is inserted above the line, written very small.

<sup>5</sup> The letters b a are scribbled in the margin.

(5) ¶ for it is halewid þurgh þe woord of god *and* prayere . (6) *and* pou purposande pise þingus to þe breþere ; pou schalt be a good mynystre of crist iesu nurschid in þe woordis of þe feip *and* of good doctrine þe whiche pou art folewid (7) ¶ vncouenable forsoþe *and* quenys fablis or veyne fablys forsake pou ¶ Excercyse piselfe to<sup>1</sup> pite (8) ¶ for a bodyly excercitacyoun ; to lital it is profitable ¶ Pite forsoþe to alle þyng it is profitable . hafande þe byheste of lyf þat now is *and* is to come (9) ¶ Trewe is pis woord *and* worpi alle accepcyoun (10) for in pis we trauelyn . *and* we ar waryed . for we hopyn in god of lyf . þat is saueour of alle men *and* most of þe trewe (11) ¶ pise thyngus bidde pou *and* teche pou (12) ¶ No man dispise þi zoupe but be þow exsauple in woord *and* in conuersacion in charite in feip in chastite (13) ¶ Til þat I come gyfe þow entent to lessoun *and* to exortacyoun *and* to techyng<sup>1</sup> (14) ¶ Wile pou not dispise þe grace þat<sup>2\*</sup> is in þee . þe whiche is gifen to þee þurgh prophecye with þe imposycyoun of þe handes of prestis (15) *and* pise thynges hafe mynde of . in pise thyngis be þou þat þi prophecye be maad opyn to alle (16) ¶ Gif tente to þee . *and* to doctrine ; Instande pou in þem for pou doande þat thyng . *and* pou schalt make piselfe safe *and* þem þat heryn þee

(1) ¶ þe oolde blame þou not ; but praye hym as fader ¶ þe ʒonge beseche as breþere . (2) þe oolde wymmen as moderys ; þe ʒonge maydenys as systeris *and* do þou in alle chastite (3) *Uiduas*<sup>3</sup> *honora . que uere uidue sunt . (4) si qua autem uidua filios aut nepotes habet . discat primum domum suam regere et mutuam vicem reddere parentibus hoc enim acceptum est coram deo ; (5) que autem uere uidua est et desolata speret in deum . et instet oracionibus et obsecrationibus nocte et die ; (6) nam que in deliciis est uiuens mortua est ; (7) et hoc precipe ut irreprehensibiles sint ; (8) si quis autem suorum et maxime domesticorum curam non*

<sup>1</sup> A in right margin.

<sup>2</sup> A hand drawn in the margin points to this line.

<sup>3</sup> Initial U extends down four lines ; in the left margin is written c<sup>m</sup> 5 cap<sup>m</sup>. 5, but the usual division of chapters has been followed.

habet fidem negavit et est infideli deterior; (9) vidua eligatur non minus sexaginta annorum que fuit unius viri vxor (10) in operibus bonis testimonium habens; si filios educavit si hospicio recepit . si pedes sanctorum lavit . si tribulacionem patientibus suministruit; si omne opus bonum subsecuta est (11) ¶ Adoloscenciores autem viduas devota ¶ Cum enim luxuriare fuerit in christo nubere volunt; habentes dampnacionem (12) quia primam fidem irritam fecerunt; (13) simul autem et<sup>1</sup> ociose discunt circumire domos; non solum ociose sed et verbose et curiose loquentes que non oportet (3) ¶ Wydues þe whiche ben verre wydewys worschipe þou; (4) if any wydewe forsoþe hafe oþer childe or emys; lerne sche first hyre house to gouerne and oþer to oþer tymys to zeelde to þe faders and modys . for þat is accept bifor god (5) ¶ Sche forsoþe þat is a verre wydewe desolate . hope sche in god and instande sche to bysekynge and prayers nyght and day (6) ¶ For whi sche þat is lifande in delytis sche is dead (7) ¶ and þis bidde þou þat þei ben irreprehensyble (8) ¶ Whoso forsoþe has no cure of his owne and most of his homly; as ben faders and moderis and brepere and of suyche manere; he is werre þan þe vntrewe and has denyed þe feip (9) þe widewe be sche chosyn of no lesse þen of sixty þeer þe whiche has ben þe wife of one man . (10) hafande witnes in goode werkys; if sche has nurschid forþ childe; if sche hafe ressayued þe poere in hostage . if sche has waschyn þe feet of holy men; if sche hafe vnderseruyd to þe suffrende tribulacyoun; if sche hafe folewid alle goode werk (11) ¶ ȝonge wydewys forsoþe go þou fro ¶ for \* when þei han don þeire leecherye þenne þei wil weddyn in crist (12) þei hafande dampnacyoun . for þe first feip þei han maad in veyn (13) ¶ and to gydere forsoþe þei lernyn to go aboute houses in ydel . not onely in ydel . but curiously and verbously . or ful of woordys þei spekande þoo thyngys þat byhouys not (14) ¶ Volo ergo iuniores nubere filios procreare matres familias esse . nullam ocasionem dare aduersario maledicti gracia<sup>2</sup> (15) *Tam enim quedam conuerse sunt retro sathanan; (16) si quis fidelis;*

<sup>1</sup> This is written in the left margin.

<sup>2</sup> After *gracia* the words *si quis fidelis* have been written and cancelled.

\* fol. 197, b, col. 2.

*vel si qua fidelis habet uiduas . sumministret illis et non grauetur ecclesia ut hijs qui uere uidue sunt sufficiat* (17) ¶ Qui bene presunt presbyteri duplici honore digni habeantur maxime qui laborant in uerbo et doctrina . (18) *Dicit enim scriptura; non alligabis os boui trituranti; quia dignus est operarius mercede sua* (19) ¶ *Aduersus presbiterium uoli accusacionem recipere nisi sub duobus uel tribus testibus; (20) peccantes coram omnibus argue . ut et ceteri timorem habeant; (21) Testor coram deo et christo iesu et electis angelis ut hec custodias sine preiudicio nichil faciens in aliam partem declinando; (22) manus cito nemini imposueris . neque communicaueris peccatis alienis Teipsum castum custodi; (23) noli adhuc aquam bibere sed uino modico utere propter sthomacum tuum . et frequentes tuas infirmitates; (24) quorundam hominum peccata manifesta sunt precedencia ad iudicium; quosdam autem et subsecuntur; (25) similiter autem et facta bona manifesta sunt; et que aliter se habent abscondi non possunt* (14) ¶ perfore I wile þe ʒongere wydewys to wedde to brynge forþ childre to be huswyfes none occasyoun of waryyng to gife to þe aduersarye in grace (15) ¶ For now som ben turnyd ageyn after sathan (16) ¶ If any trewe man hafe wydewys . vnderserue he to þem *and* be not þe kyrke greuyd . so þat it suffyse to þem þat ben verre wydewys (17) ¶ þe prestis þat weel gon byfore *or ordeyne* in dubble wor-schipe be þei had worpi . *and* most þei þat tranelen in woord *and* doctrine (18) ¶ for holy writ seys . þat þou schalt not brydele þe mouþ to þe oxe plowande *and* þe traelour is worpi<sup>1</sup> his mede (19) ¶ Ageynus forsoþe þe preest wil þou not ressayfe acusacyoun . but vnder two or thre witnessis (20) ¶ þe synnande forsoþe bifore alle<sup>2</sup> repreyue þou þat opere þerof han drede (21) ¶ I adiure þee . bifore god *and* crist iesu *and* þe chosen aungelis of hym þat þou kepe þise thyngys *and* nothyng þou schalt do withoute examynacyoun bowande in to an ooper partye . (22) to no \*man putte þou in þe handus soone; nor comune þou not with ooper menus synnus ¶ but chaste kepe þou þiselfe (23) Wile þou not ʒit drynke water . but

<sup>1</sup> MS. *worpiis*, with -s erased.

<sup>2</sup> A written twice in the margin.

vse pou a lital wyn for þi stomac and for þi 3erne syknessys (24) ¶ þe synnus of summe men ar schewyd opyn goande bifore to þe dome and of summe forsoþe þei vnderfolewyn (25) ¶ and also forsoþe goode dedys ben maade opyn . and þoo þat han þem operwise þei may not ben hyd in þe tyme of discussyoun

**Q**uicumque<sup>1</sup> sunt sub iugo serui dominos suos omni honore dignos arbitrentur ne nomen domini et doctrina blasphemetur (2) ¶ Qui autem fideles habent dominos non contempnant quia fratres sunt . sed magis seruiant . quia fideles sunt et dilecti . qui beneficij participes sunt; hec doce et exhortare . (3) si quis aliter docet et non acquiescit sanis sermonibus domini nostri iesu christi . et ei que secundum pietatem est doctrine (4) superbus et nichil sciens . sed languens circa questiones et pugnas uerborum . ex quibus oriuntur inuidie . contenciones blasphemie . suspiciones male . (5) conflictaciones hominum mente corruptorum et qui a ueritate priuati sunt existimantium questum esse pietatem . (6) est autem questus magnus pietas cum sufficiencia; (7) nichil enim intulimus in hunc mundum haud dubium quia nec auferre possumus quid; (8) habentes autem alimenta et quibus tegamur . hijs contenti simus; (9) nam qui uolunt diuites fieri incidunt in temptationem et laqueum diaboli et desideria multa inutilia et nocina que mergunt homines in interitum et perditionem (10) ¶ Radix enim omnium malorum est cupiditas; quam quidam<sup>2</sup> appetentes errauerunt a fide et inseruerunt se doloribus multis (1) ¶ Alle þei þat are vnder 3ok seruauuntus trowe þei þeire lordys worþi alle worschipe . lest þe name and þe lore of god be blasphemyd (2) ¶ þei forsoþe þat han trewe lordys dispise not þei þem for þei ar brepere but rapere serue þei þem for þei ben leale and louyd of god þe whiche arn parteners of þe benefyce of þe seruauuntys ¶ þise thyngys teche þou and conseyle þou (3) ¶ Whoso operwise<sup>2</sup> techis and acordys not to holy woordys of oure lord iesu crist and to þat lore þat is after pyte (4) he is prowd and no thyng knowande.

<sup>1</sup> Initial *Q* extends down four short and eight full-length lines. In the left margin is written c<sup>o</sup> 6<sup>a</sup>, ca<sup>o</sup>. 6<sup>a</sup>, surrounded by a line.

<sup>2</sup> *A* is written in the margin.

but longyng abowte questyouns *and* debatys of woordis of þe  
 whiche spryngyn enuyes . *conteneyouns* . blasphemys . suspys-  
 cyouns . ylle (5) strifes of men corrupt in þer thought *and* for þei ben  
 prined fro þe soþe . of hem trowande wynnyng to be pyte (6) ¶ Pyte  
 with sufficyence forsoþe is a gret wynnyng (7) ¶ For no þyng we  
 brynge in to þis world ; *and* no dowte þat no thyng we may bere  
 fro þe \* world (8) ¶ We þerfore hafande mete *and* drynk *and* with  
 þe whilke we be hyld . with þise be we payed (9) ¶ forwhi þei  
 þat wil be maade riche . þei fallyn in in to temptacioun *and* in to  
 þe snare of þe deuyl . *and* in to manye desyres vnprofitable *and*  
 noyouse þe whyche drowne men in to death *and* dampnacyoun <sup>1</sup>  
 (10) ¶ For roote of alle euelys is coneytse þe whiche som men  
 coueytande þei han errid fro þe feip *and* han insert þemselve to  
 manye sorewys (11) ¶ *Tu autem o homo dei* <sup>2</sup> *hec fuge ; sectare*  
*uero iusticiam . pietatem . fidem . caritatem . pacienciam . mansue-*  
*tudinem ;* (12) *Certa bonum certamen fidei ; apprehende uitam*  
*eternam in qua vocatus es et confessus es bonam confessionem*  
*coram multis testibus ;* (13) *precipio tibi coram deo qui uiuificat*  
*omnia et christo iesu qui testimonium reddidit sub poncio pilato*  
*bonam confessionem .* (14) *ut serues mandata sum macula . irrepre-*  
*hensibilia usque in* <sup>3</sup> *aduentum domini nostri iesu christi .* (15) *quem*  
*suis temporibus ostendet beatus et solus potens rex regum et dominus*  
*dominancium* <sup>4</sup> . (16) *qui solus habet immortalitatem et lucem*  
*habitat inaccessibilem quem uidit hominum nullus . sed nec uidere*  
*potest cui honor et imperium in sempiternum amen* (17) ¶ *Diuitibus*  
*huius seculi precipe non sublime sapere neque sapere in incerto*  
*diuiciarum . sed in domino qui prestat nobis omnia abunde ad*  
*fruentum ;* (18) *bene agere diuites fieri in operibus bonis facile*  
*tribuere communicare* (19) *thesaurisare sibi fundamentum*  
*bonum in futurum . ut apprehendant ueram uitam* (20) ¶ *O*  
*Timothee depositum custodi deuotans profanas uocum nouitates*

<sup>1</sup> A is written in the margin.

<sup>2</sup> dei is written in the margin, with caret after *homo*.

<sup>3</sup> in is written above the line, with caret after *usque*.

<sup>4</sup> Scribbled in the right margin: *Radix omnium(bis) malorum est cupiditas*.

*et opposiciones falsi nominis sciencie* . (21) *quam quidam promittentes circa fidem exciderunt* ¶ *Gracia tecum Amen* (11) ¶ *Ha þou* forsoþe þe man of god . flee þou þise þyngys . suee þou forsoþe . riȝtwisnes . pyte . feiþ . charite . pacience mekenes . (12) *and stryfe þou a good stryf of þe feiþ* ¶ *Take þou þe euerlastande life in to þe* whiche þou art callid *and* art knowlechild bifore manye witnessys a good confessyoun (13) ¶ *I commaunde þee bifore god and crist iesu þat quykynys alle þyng þe whiche* *when he was* vnder pounce Pylate ȝeeldid witnes a good confessyoun (14) *þat þou kepe þe maundementus vnreprehensyble withoute wem in to þe aduent of crist iesu oure lord* . (15) *þe whiche he schal schewe in his tymes* . he kyng of kyngus *and* lord of lordys . blessyd *and* onely myghty (16) *þe whiche onely has vndeadlynes and enhabytus liȝt vnaccessible þe whiche none of men sawgh nor may see* . to whom is glorie *and* worschipe *and* bidding withoute ende amen (17) ¶ *To þe ryche men of þis worlde bidde þou not to sauoure heyly* . nor to hope in þe vn<sup>\*</sup>certeynys of þeire Richessys . but in þe quyke god þe whiche gifes to vs alle thyng abundauntly to vse ; (18) *and bidde þou þe riche to do weel and to be made ryche in goode werkis lightly to gyfe þeyrs and comune* . þat is to trowe þeire thyngus comune (19) *to tresoure to þem a good ground in tyme comyng þat þei take þe verray lyfe* (20) ¶ *O Tymothe kepe þou þe lore to þee betan* . eschewande þe cursyde noueltees<sup>1</sup> of voycys *and* þe false opposiciouns of name of kunnyng (21) *þe whiche somme bihetande þei han fallen aboute þe feiþ* ¶ *Grace be with þee AmeN.*

<sup>1</sup> A in left margin.

\* fol. 198, b, col. 1.

## II. AD TIMOTHEUM

*P*aulus <sup>1</sup> apostolus christi iesu per uoluntatem dei secundum promissionem uite que est in christo iesu (2) Timotheo karissimo filio; gracia misericordia pax a deo patre et christo iesu domino nostro (3) Gracias ago deo cui seruiſ a progenitoribus meis in consciencia pura . quod sine intermissione habeam tui memoriam in oracionibus meis nocte ac die (4) desiderans te uidere . memor lacrimarum tuarum ut gaudio implear (5) recordacionem accipiens eius fidei que est in te non ficta . que et habitauit primum in auia tua Loide et matre tua cuniche<sup>2</sup>; Certus sum autem quod et in te; (6) propter quam causam et admoneo te ut resuscites gratiam dei que est in te per impositionem manuum<sup>3</sup> mearum (7) ¶ Non enim dedit nobis deus spiritum timoris . sed uirtutis et dileccionis et sobrietatis (8) Noli itaque erubescere testimonium domini nostri neque me uinctum eius . sed collabora euangelio secundum uirtutem dei (9) qui nos liberauit et uocauit uocatione sancta non secundum opera nostra . sed secundum propositum suum et gratiam que data est nobis in christo iesu ante tempora secularia (10) manifestata est autem nunc per illuminacionem saluatoris nostri iesu christi qui destruxit quidem mortem illuminauit autem uitam et incorruptionem per euangelium (11) in quo positus sum ego predicator . et apostolus . et magister gentium . (12) ob quam causam hec pacior . sed non confundor; Scio enim cui credidi et certus sum quia potens est depositum<sup>1</sup> meum seruare in illum diem . (13) formam habens sanorum uerborum que a me audisti in fide et dileccione in christo iesu; (14) bonum depositum custodi per spiritum sanctum qui habitat

<sup>1</sup> Initial *P* extends down four short and ten full-length lines. In the left margin is written c<sup>o</sup> I<sup>o</sup>, cap<sup>o</sup> I<sup>o</sup>, surrounded by two lines.

<sup>2</sup> MS. *eumiche*.

<sup>3</sup> MS. *mannuum*.

<sup>1</sup>-s- has been erased after *depo*-.

in nobis; (15) *scis enim hoc quod auersi sunt a me omnes qui in Asia sunt . ex quibus est philegus et hermodenes*; (16) *Det misericordiam dominus honestiori domui quia sepe me refrigerauit . et catenam meam non erubuit*; (17) *sed cum Romam venisset sollicite me quesivit et inuenit*; (18) *Det illi dominus misericordiam inuenire a deo in illa die*; et quanta *Ephesi ministravit melius tu nosti*; (1) ¶ Poule þe apostil of crist iesu þurgh þe wil of god after þe byheste of þe lyf þat is in crist iesu . (2) to Tymothe alþerderest sone . grace be to þee mercy and pees of god þe fader and iesu crist oure lord (3) ¶ I do<sup>1</sup> than\*kyngys to my god . to whom I serue I lerid of my forfaders in pure conscience þat withoutyn styntyng I hafe mynde of þee in my prayerys nyght and day (4) desyrande þee to see . hafande mynde of þy terys; so þat I be fulfild with ioye (5) takande mynde of þat feiþ þat is in þee not feynynd and þe whiche dwellide in fyrst in þi graunddame Laode . and in þi moder Eunice ¶ þerfore I am certeyn þat þe same feiþ dwellis in þee . (6) for þe whiche cause I amoneste þee þat þou reyse þe grace of god þe whiche is in þee þurgh þe imposicyoun of my handys (7) ¶ for god has not gyfen to vs þe spyrit of drede . but of uertue and of loue . and of sobrenes . (8) ¶ þerfore wil þou not schame<sup>2</sup> þe witnes of god . nor me þe boundyn of hym . but trauеле with to þe euangelye after þe vertue of god (9) þe whiche has delyuerid þou and callid with his holy callyng ¶ Not after oure werkys; but after his purpos and grace þe whiche is gyfen to vs in crist iesu bifore þe seculer worldys (10) ¶ Now forsoþe it is schewid þurgh þe light of oure sauēour iesu crist . þe whiche certis has destried þe death has lightid forsoþe þe lyf and incorrupcyoun þurgh þe euangelye (11) in þe whiche I am sett prechour and þe apostyl and maistre of þe fole (12) ¶ For þe whiche cause þe I suffre þise thyngus . but I am not confoundid ¶ for<sup>3</sup> I woot to whom

<sup>1</sup> In the lower margin are some scribblings, and seven attempts at a capital *T*—the scribe evidently practising his hand for the initial letter of chap. II.

<sup>2</sup> *A* written in margin between the columns.

<sup>3</sup> *A* is written in the right margin.

I hafe beleeyd . *and* I am certeyn pat he is myghty . my hele to kepe in to pat day . (13) hafande pou pe fourme of pe heeleful woordys pe whiche pou hast herd of me in pe feip *and* pe loue in iesu crist (14) ¶ Kepe pou pe goode depose . pat is pe office to pee betan purgh pe holy gost pe whiche dwellys in vs (15) ¶ for pou knowist pat thyng pat alle pat ben in Asye ben turnyd away fro me . of pe whiche is philet *and* hermogenes (16) ¶ God gyfe hys mercy to pe hous of Onesiphery . for 3erne he has refreschid me *and* schamyde not my cheyne . (17) but when he hadde come to rome bysyly he soughte me *and* foond me (18) ¶ *and* perfore god gyfe hym mercy . to fynde of oure lord in pat day of dome . *and* hou many pingus he has mynystryd to me in Ephesy pow knowist best

**I**<sup>u</sup><sup>1</sup> ergo fili mi confortare in gracia que est in christo iesu  
 (2) et que audisti a me per multos testes; hec commenda fidelibus hominibus qui idonei erunt . et alios docere; (3) labora sicut bonus miles christi iesu; (4) Nemo militans deo implicat se negocijs secularibus . ut ei placeat cui se probauit; (5) nam et qui certat in agone non coronatur nisi legitime certauerit; (6) laborantem agricolam oportet primum de fructibus<sup>2</sup> \* accipere . (7) Intellige que dico; Dabit enim tibi dominus in omnibus intellectum; (8) memor esto dominum iesum christum resurrexisse a mortuis ex semine dauid secundum euangelium meum . (9) in quo laboro usque ad vincula quasi male operans sed uerbum dei non est alligatum; (10) Ideo omnia sustineo propter electos ut et ipsi salutem consequantur que est in christo iesu cum gloria celesti  
 (1) ¶ perfore my sone be pou comfortid in pe grace pat is in crist iesu (2) *and* pat pou hast herd of me purgh manye witnessis . poo thyngus betake pou to trewe men pe whiche schal be able *and* opere to teche; (3) trauele pou as pe knyght of iesu crist

<sup>1</sup> Initial *I* extends down three lines; in the right margin is written : c<sup>o</sup> 2<sup>o</sup>, cap.<sup>o</sup> 2<sup>o</sup>, surrounded by a line.

<sup>2</sup> MS. *fructibus*.

\* fol. 199, a, col. 1.

(4) ¶ For no man knyghthodande to god ymplies hymselfe with marchawndisys or secular <sup>1</sup> herendys . þat he plesse to hym to whom he has auowyd hym (5) ¶ For he þat stryfes in a stryfe schal not be crownyd but if he hafe stryfen lawefully (6) ¶ It behouys þe trauaylende tylman first for to tan of þe frutys (7) ¶ Vnderstand what I seye ¶ for god schal gyfe to þee in alle þyngus vnderstandyng (8) ¶ hafe þou mynde iesu crist oure lord to han rise fro death of þe seed of dauid after myn euangelye (9) in þe whiche I trauele in to þe bondys as I euyl werkande . but þe woord of god is not boundyn <sup>1</sup> (10) ¶ þerfore I susteyne alle thynges for þe chosyn . so þat þei suen þe hele . þe whiche is in iesu crist with heuenely glorye (11) ¶ *Fidelis sermo . nam si commortui sumus et conuiuemus . (12) si sustinemus et conregnabimus . si negauerimus et ille negabit nos ; (13) si non credimus ille fidelis permanet . negare seipsum non potest . (14) hec commonco testificans coram deo . Noli uerbis contendere in nichil rtile . nisi ad subuersionem audiencium . (15) solícite cura teipsum probabilem exhibere deo . operarium in confusibilem . recte tractantem uerbum ueritatis (16) prophana autem et uaniloquia deuota ; Multum enim proficiunt ad impietatem . (17) et sermo eorum ut cancer serpit ; ex quibus est hymeneus et philetus (18) qui a ueritate exciderunt dicentes resurreccionem iam factam et subuertunt quorundam fidem . (19) sed firmum fundamentum dei stat . habens signaculum hoc ; Cognouit dominus qui sunt eius ; et discedat ab iniquitate omnis qui nominat nomen dei (20) In magna autem domo non solum sunt uasa aurea et argentea . sed et lignea et fictilia . et quedam quidem in honorem . quedam uero in contumeliam ; (21) si quis ergo emundauerit se ab istis erit uas in honorem sanctificatum et rtile domino ad omne opus bonum paratum (22) ¶ Iuuenilia autem puerilia fuge . sectare uero iusticiam . fidem . caritatem . pacem . cum hijs qui inuocant dominum de corde puro ; (23) stultas autem et sine disciplina questiones deuota . sciens quod generant lites ; (24) seruum autem domini non oportet litigare . sed mansuetum esse ad omnes docibilem pacientem (25) cum modestia . corripientem eos qui*

<sup>1</sup> A in left margin.

*resistunt nequando det illis deus penitenciam \* ad cognoscendam ueritatem . (26) et resipiscant a diaboli laqueis a quo captiui tenentur ad ipsius voluntatem (11) ¶ A trewe woord is pis ¶ for if we arn deade to þe world we schal lyfe with crist (12) ¶ if we susteyne <sup>1</sup> heere tribulacions for crist . we schal regne with crist ¶ if we han denyed hym . and he schal denye vs (13) ¶ I[f] we han not beleenyd he <sup>2</sup> dwellis trewe . he may not denye hymselfe (14) ¶ þise thyngus I amoneste . witnessande bifore god ¶ Wile þou not stryfe with woordys . for <sup>1</sup> to noght it is profitable; but to þe subuersyoun of þe herande; (15) ¶ Bysly charge þiself to gyfe þee a profhable werkare not confusyble; but riȝttretande þe woord of soþnes (16) ¶ Eschewe þou forsoþe cursyde woordys and veyne <sup>1</sup> spechys ¶ Forwhi þei profiten myche to vnworschipe of god; (17) and þe woord of þem crepis as þe crabbe ¶ Of þe whiche is ymene and Phileto (18) þe whiche han fallid fro þe soþe seyande þe resureccyoun don . and þei han subuertyd þe feip of somme (19) ¶ But þe stable ground <sup>1</sup> of god standys hafande þis tokyn ¶ Oure lord knowis þoo þat arn hise; and departe he fro alle wickidnes . eche man þat namys þe name of god (20) ¶ For in a gret hous not only are goldene vessels and sylueryn; but treene vessellis and maad of erpe ¶ and somme certys ben in to worschipe and somme in to vilenye (21) ¶ þerfore whoso has clenysd hym fro þise he schal be a vessel in worschipe halewyd and profitable to þe lord to alle good werk ordeynyd (22) ¶ ȝonge desyres flee þou ¶ Sue þou forsoþe riȝtwisnes . feip and charyte pees with þem þe whiche callyn to god of pure herte (23) ¶ foltid questyouns forsoþe and withoute discyplyne eschewe þou witande þat þei gendre stryfes (24) ¶ þe seruauñt of god not byhouys to chyden but be mylde to alle . docible to alle . pacient (25) with debonernes . blamande þem þat ageyne stande to þe soþe; if god any tyme gyfe þem forthenkyng þat þei knowe þe soþnesse (26) and þat þei saueryn ageyn fro þe snarys of þe deuyl of whom þei arn holde caytyf at þe wil of hym*

<sup>1</sup> A is written in the margin.

<sup>2</sup> A cross is sketched in the margin.

\* fol. 199, a, col. 2.

**H**oc<sup>1</sup> autem scito quod in nouissimis diebus instabunt tempora periculosa . (2) et erunt homines seipsos amantes . cupidi . elati . superbi blasphemi . parentibus non obedientes . ingrati seclesi (3) sine affectione . sine pace criminatores<sup>2</sup> incontinentes inimiles sine benignitate . (4) proterui . proditores tumidi uoluptatum amatores magis quam dei (5) habentes quidem speciem pietatis uirtutem autem eius abnegantes . et hos deuota ; (6) ex hijs enim \* sunt qui penetrant domos . et captiuas ducunt mulierculas oneratas peccatis que ducuntur varijs desiderijs . (7) semper discentes et numquam ad scienciam ueritatis peruenientes ; (8) quemadmodum autem iannes et mambres restiterunt moisy . ita et hij resistent ueritati . homines corrupti reprobis circa fidem ; (9) sed ultra non proficient ; Insciencia eorum erit manifesta omnibus sicut et illorum fuit (1) ¶ pis thyng perfore knowe<sup>3</sup> pou pat in pe laste dayes ; schal instande perylouse tymes . (2) and men schal be louende pemselve . coueytouse heye . proude . blasphemus not obeschyng to pe fadyrs and modyres vnkynde . felonouse . (3) withoute affeccoun withoute pees . crymynatours . pat is puttande crimys to opere incontinent<sup>4</sup> vnmeke with oute<sup>3</sup> benygnete . (4) traytours ouerthwert . bollen with pride blynde . louerys of lustys mor pen of god . (5) hafande certys a spyce of pyte . pat is of relygyoun and pe vertue of it forsope pei denyande . and pise eschewe pou (6) ¶ For of pise per ben pe whiche persyn howsys and lede wymmen caytyfes chargid with synne pe whiche ar disseyuyd with dyuerse desyres . (7) euere lernande ; and neuer comande to pe kunnyng of sopnes (8) ¶ Os of what maner Iannes and mambres ageynstoden to moyses . so and pise ageyn stonden to pe sopnes ; men corrupt purgh thocht . reprofid aboute pe feip . (9) but ouer schal pei not profiten ¶ for pe vnkunnyng of pem schal be schewid opyn to alle as it was of pem (10) ¶ Tu autem assecutus es meam doctrinam . et

<sup>1</sup> Initial *H* extends down four short lines and up six full-length lines. In the right margin is written *c<sup>o</sup> 3<sup>o</sup>, cap<sup>o</sup> 3<sup>o</sup>*, surrounded by a line.

<sup>2</sup> MS. *triminators*.

<sup>3</sup> *A* is written in the margin.

<sup>4</sup> *incontinent* was underlined, and then the line was cancelled.

\* fol. 199, b, col. 1.

*institucionem et propositum . fidem longanimitatem . dileccionem pacienciam . (11) persecuciones passiones qualia michi facta sunt Antiochie . yconij . listris . quales persecuciones sustinui . et ex omnibus eripuit me dominus ; (12) et omnes qui uolunt pie uiuere in christo iesu . persecucionem patientur ; (13) mali autem homines et seductores proficient in peius ; errantes et in errorem alios mittentes ; (14) Tu uero permane in hijs que didicisti et credita sunt tibi . sciens a quo didiceris (15) et quia ab infancia sacras litteras nosti . que te possunt instruere ad salutem per fidem qui est in christo iesu (16) Omnis scripta diuinitus inspirata utilis est ad docendum . ad corripiendum ad arguendum . ad erudiendum in iusticia (17) ut perfectus sit homo dei ad omne opus bonum instructus (10) ¶ pou<sup>1</sup> forsepe art folewid my doctrine . institucyoun . pe purpos pe feip . pe longe abydyng . pe lone . pe pacyence . (11) pe persecucyounys . pe passyouns pe whiche ar don to me at Antyoche . ychonii . listrys . whiche persecucyouns I suffrede . and of alle god has delyueryd me (12) ¶ and alle pat wil lyue mekely \* in iesu crist pei schal suffre persecucion (13) ¶ Euyll men forsepe and desseyuers pei schal profite in peynes pei errande and puttande in to errour (14) ¶ pou forsepe dwelle in pise thyngus pat<sup>1</sup> pou has leryd . and ben betan to pee ; witande pou of whom pou hast leryd (15) ¶ and for pat pou hast knowyn holy writ fro pi chilhede pe whiche may enforme pee to heele purgh pe feip pat is in iesu crist (16) ¶ Eche scripture enspiryd of god is profitable to teche . to repreyue . to blame to enforme . in rightwisnes (17) pat pe man of god be parfit to eche good werk be enformyd*

**T**estor<sup>2</sup> coram deo et christo iesu qui iudicaturus est uiuos et mortuos et aduentum ipsius et regnum eius ; (2) predica uerbum insta oportune importune ; argue obsecra . increpa . in omni paciencia et doctrina (3) erit enim tempus cum sanam

<sup>1</sup> A is written in the margin.

<sup>2</sup> Initial T extends down four short lines ; in the right margin is written c" 4", cap" 4", surrounded by a line.

\* fol. 199, b, col. 2.

*doctrinam non sustinebunt; sed ad sua desideria coaceruabunt sibi magistros prurientes auribus . (4) et a ueritate quidem auertunt ad fabulas audit*<sup>1</sup> *autem conuertentur; (5) tu uero uigila . in omnibus labora . opus fac euangeliste . ministerium tuum imple . sobrius esto; (6) ego enim iam delebor . et tempus resolutionis mee instat; (7) bonum certamen certavi; cursum consummaui; fidem seruam; (8) In reliquo reposita est michi corona iusticie . quam reddit michi dominus in illa die iustus iudex; Non solum autem michi . sed et hijs qui diligunt aduentum eius (1) ¶ I adiure*<sup>2</sup> *pee byfore god and crist iesu pe whiche is to deme pe quyke and pe deade; and by pe aduent of hym . and pe kyngdam of hym; (2) preche pou pe woord and instande pou couenably to þem þat it lykys; and vnconuenably to þem*<sup>2</sup> *þat wilen not gladly heryn ¶ repreyue pou . praye pou . and blame pou in alle pacyence and doctrine (3) ¶ For pe tyme schal be when þei schal not susteyne hole doctrine; butt after þer desyres; þei schal kepen to þem maystres yekyng with erys . (4) and certys þei schal turne away þeire heerynge fro pe sopnes to pe fables . forsoþe þei schal turne to (5) ¶ pou forsoþe wake in alle thyng trauele pou; do þe werk of þe euangelyst fulfille pou þyn office; and be pou sobre (6) ¶ for now I am offyrd . and þe tyme of my resolucyoun instandys (7) ¶ A good stryf I hafe stryuen . I hafe eendyd þe cours . and þe feip I hafe kept (8) ¶ and in þis oþer þat is tyme þat*<sup>2</sup> *is to come þe corown of rightwisnesse is sett to me pe whiche þe lord god rightwis schal ȝeelde to me in þat day ¶ Nat onely forsoþe to me but to þem þat louyn hys comyng (9) ¶ Festina \* uenire ad me cito; (10) Demas enim me dereliquit diligens hoc seculum et abiit thesalonicam;*<sup>3</sup> *crecens in galaciam Titus in dalmaciam; (11) Lucas est mecum solus; Marcum assume et adduc tecum; est enim michi utilis in ministerium; (12) tithicum*<sup>4</sup> *autem misi ephesim; (13) Penulam quam reliqui troade apud carpum veniens offer tecum et libros maxime ac membranas (14) ¶ Alexander errarius multa mala michi ostendit; Reddet illi dominus secundum*

<sup>1</sup> *audit* is written out into the margin.

<sup>2</sup> *A* is written in the margin.

<sup>3</sup> MS. *thesalonitam*.

<sup>4</sup> MS. *tithicum*.

opera eius (15) quem et tu deuota; valde enim restitit uerbis nostris; (16) In prima mea defensione . nemo michi affuit . sed omnes me dereliquerunt; non illis imputetur; (17) dominus autem michi astitit et confortauit me . ut per me predicacio impleatur . et audiant omnes gentes . et ita liberatus sum de ore leonis (18) ¶ liberauit autem me dominus ab omni opere malo et saluum faciet in regnum suum celeste . cui gloria in secula seculorum amen (19) Saluta priscam et aquilam et honesisfori domum; (20) Erastus remansit Corinthi Trophimum autem reliqui infirmum <sup>1</sup> . (21) festina autem hyemem venire; Salutant te Eubolus et pudens et linus et claudia et fratres omnes; (22) dominus iesus christus cum spiritu tuo; Gracia uobiscum AmeN (9) ¶ Haste pou to come to me soone (10) ¶ For Demas louande pis world has forsake me and is gon to Tesalonye; Crescens in to Galathia; Titus in Dalmaciam (11) ¶ Luke is onely with me ¶ Mark take pou ȝit with pee ¶ for he is profitable to me in to mynysterye (12) ¶ Titum forsope I sente Ephesum (13) ¶ Penulam pe whiche I lefte at troiade with carpum pou komyng bryng with pee and pe bookys and most forsope pe parchemyns (14) ¶ Alexander pe smythpe myche euyl he schewyde to me ¶ Oure lord schal ȝeelde to hym aftyr hise werkys (15) and whom pou go fro for he ageynstood gretly to oure woordys (16) ¶ In my firste defencyoun no man was to me *helpare* . but alle pei forsooke me . be it not arettyd to hem (17) ¶ Oure lord stood to me and comfortide me pat purgh me prechyng be fulfild . and pat alle fole heeryn pat I am delyueryd of pe moup of pe lyoun (18) ¶ God has delyueryd me of alle euyl werk . and schal make me safe in his heuenly kyngdam to whom be glorie in to world of worldys Amen (19) ¶ Grete pou Priscam and Aquiliam and pe hous of Onesiphory (20) ¶ Erastes lefte at Corynthy ¶ Trophimum forsope I lefte syk at Myleto (21) ¶ Hye pee to come byfore wynter ¶ per greetyn pee Eubolus and Pudens and lynus and Claudya and alle brepere (22) ¶ Oure lord Ihesu crist be with ȝi spyryt ¶ And grace be with vs Amen <sup>2</sup>

<sup>1</sup> MS. omits *Mileti* after *infirmum*, cp. English version.

<sup>2</sup> A large fish is drawn below the column.

## AD TITUM

\* *P*aulus<sup>1</sup> seruus dei . apostolus autem iesu christi secundum fidem electorum dei . et agnitionem ueritatis que secundum pietatem est (2) in spem uite eterne quam promisit qui non mentitur deus ante secularia tempora . (3) manifestauit autem temporibus suis uerbum suum in predicatione que credita est michi secundum preceptum saluatoris nostri dei . (4) Tilo dilecto filio secundum communem fidem . gracia et pax a deo patre et christo iesu saluatore nostro; (5) huius rei gracia reliqui te crete ut ea que desunt corrigas et constituas per ciuitates presbyteros sicut ego tibi disposui; (6) si quis sine crimine est unius uxoris uir . filios habens fideles non in accusatione luxurie aut non subditos; (7) Oportet enim episcopum sine crimine esse sicut dispensatorem dei . non superbum non iracundum . non uinolentum . non percussorem . non turpis lucri cupidum . (8) sed hospitalem benignum . sobrium iustum sanctum . continentem (9) amplectentem eum qui secundum doctrinam est fidelem sermonem ut potens sit exhortari in doctrina sancta uel sana ad eos qui contradicunt arguere; (10) sunt enim multi inobedientes . uaniloqui et seductores maxime autem qui de circumcisione sunt (11) quos oportet redargui qui uniuersas domos subuertunt . docentes que non oportet turpis lucri gracia; (12) Dixit quidam ex illis proprius eorum propheta; Crescences semper mendaces male bestie uentres pigri . (13) testimonium hoc uerum est; quam ob causam increpa illas dure ut salui sint in fide (14) non intendentes iudaicis fabulis et mandatis hominum auersancium se a ueritate . (15) omnia munda mundis . coinquinatis autem et [in] fidelibus nichil mundum . sed inquinata sunt eorum

<sup>1</sup> Initial *P* extends down four short and eight full-length lines, and up into the upper margin.

*et mens et consciencia; (16) Confitentur se nosce deum . factis autem negant cum sint abhominati et incredibiles et ad omne opus bonum reprobi* (1) ¶ Poule þe seruau[n]t of god þe apostyl forsoþe of oure lord iesu crist . after þe feiþ of þe chosyne of god . and þe agnycyoun of soþnes . þat is after pyte (2) in to hope of euerlastande lyfe þe whiche he has byhight bifore þe seculer worldys . þat lyes not (3) and has schewyd opyn in his tymes hys sone in þe predicacion þe whiche is betan to me after þe comaundement of oure saueour god; (4) to Tito þe lonyd chyld after þe comun feiþ; grace be to þee and þees of god þe fader and crist iesu oure saueour (5) ¶ þurgh þe grace or cause of þis thyng; I lefte þee at Crete . þat þoo thyngus þat wantyn þou amende . and þat þou ordeyne preestis by þe cytees as I haue ordeyned to þee (6) ¶ If any be with out cryme þe man of one wyf . hafande leale childre not in accusacyoun of lecherye or not subiect to lecherye (7) ¶ It byhouys þe byschop to be with oute crime as a dispensare of god . not proud . not wynlewe . not wrathefulle <sup>1</sup> . \* not smyttere . not of foule wynny[n]g coueytouse . (8) but hospital benygne . sobre riȝtwis hooly contynent . (9) clyppande þat woord þat is after þe feiþ . trewe þat he be myghty to conseyle þem in holy doctrine and to reþreue þem þe whiche ageynseyn to þe soþe (10) ¶ For þer be manye inobedyent veynespekars and dysseyuers and most forsoþe þei þat arn of circuncysion (11) þe whiche it byhoues to be reþreuyd; þoo turne vpsodoun alle houses . techande þat byhouys not þurgh cause or grace of foul wynnyng (12) ¶ One of þem seyde þer owne propyr prophete; Cretences euere lyars . and euyl bestis of þe wombe slow þat is to seye glotounys and þerfore slow (13) ¶ þis witnes <sup>2</sup> is soiþ ¶ For þe whiche cause blame þem harde þat þei be hole in þe feiþ . (14) not gyfande tente to Iewis talys and to þe biddynghus of men turnende þem fro þe trewthe . (15) ¶ For alle clene thyngys ben to þe clene to þe fuylyd forsoþe and to þe vntrewe no thyng is clene . but þe

<sup>1</sup> Sketch in black and red of the bust of a bishop in the right margin.

<sup>2</sup> A is written in the left margin.

thought and þe conseyencyes of þem be defuylyd (16) ¶ þei know-  
leche þem to knowe god . but with þeire deedis forsoþe þei denyen  
whil þei ben abhomyneable and incredyble and to alle good werk  
reprofyd of god

**T**<sup>u</sup><sup>1</sup> autem loquere que decet sanam doctrinam (2) senes ut  
sobrij sint . honesti . pudici . prudentes sani in fide . in  
dilectione in paciencia . (3) Amus similiter in habitu sancto . non  
criminatrices<sup>2</sup> . non uino multo seruientes . bene docentes . (4) ut  
prudenciam doceant; adolocentulas ut uiros suos ament; filios  
diligant . (5) prudentes . sobrias . castas . domus curam habentes .  
benignas . subditas suis uiris . ut non blasfemetur uerbum dei;<sup>3</sup>  
(6) Iuuenes similiter hortare ut sobrij sint; (7) In omnibus teipsum  
prebe exemplum bonorum operum . in doctrina in integritate in  
grauitate . (8) uerbum sanum irreprehensibile ut his qui ex  
auerso est uereatur nichil habens malum<sup>4</sup> dicere de nobis;  
(9) seruos dominis suis subditos esse in omnibus placentes . non  
contradicientes . (10) non fraudulentos sed in omnibus fidem bonam  
ostendentes . ut doctrinam saluatoris domini nostri ornent in omni-  
bus (11) Apparuit enim gracia dei saluatoris nostri omnibus  
hominibus (12) erudiens nos . ut abnegantes impietatem . et secularia  
desideria . sobrie et iuste et pie uiuamus in hoc seculo . (13) ex-  
spectantes beatam spem et aduentum glorie magni dei et saluatoris  
nostri iesu christi; (14) qui dedit semetipsum pro nobis ut nos  
redimeret ab omni iniquitate et manderet sibi populum accepta-  
bilem . sectatorem bonorum operum . (15) hec loquere et exhortare  
et argue cum omni imperio; Nemo te contempnit (1) ¶ perfore  
speke þou þoo thynges þat semyn hole doctrine (2) oolde men  
þat þei be sobre . chast . queynte hool in feip in loue and in  
pacyence (3) ¶ Also þe \* oolde wymmen . conseyle þou to be

<sup>1</sup> Initial *T* extends down four short lines, its ornamentation down eight lines more; in the left margin is written *ca*<sup>o</sup> 2<sup>o</sup>, *c*<sup>o</sup> 2<sup>o</sup>, surrounded by a line.

<sup>2</sup> After *criminatrices*, *non* has been written twice and then the first one cancelled.

<sup>3</sup> *dei* is written in the right margin, with caret after *uerbum*.

<sup>4</sup> *malum* is written out into the right margin.

in holy habite not puttars of blame to oopere not seruande <sup>1</sup> to myche wyn . pei blessinge (4) pat pey teche queyntyse ¶ zonge wifes also conseyle pou pat pei loue peire husbandys peyre childre pat pei loue (5) to be queynte . chaste sobre . hafande cure o þer meyne . benygne subiect to peire husbondes . so pat pe woord of god be not blasfemyd (6) ¶ Also zonge men conseyle pou pat pei be sobre (7) ¶ In alle thyng gyre pee example of goode werkys . In teehyng in debonernes in integrite in chastite (8) and pat pe woord be hool and irreprehensyble . so pat he pat is ageyn pat be aschamyd no thyng hafande euyl to seye of vs (9) ¶ pe seruauuntys also conseyle pou to be subiect to þer lordys in alle thyngus plesande . not ageynseyande . (10) not begylande but in alle thyngus þem schewande good feiþ so pat pei worschipe pe lore of oure lord pe saueour (11) ¶ For pe grace of god oure saueour has aperid to alle men (12) kennande vs; so pat we denyande wickidnes and seculers desyres . sobrelly and riȝtwisly and mekely lyue we in þis world; (13) we abydande pe blessing hope and pe comyng of pe glorie of pe grete god and oure saueour iesu crist (14) ¶ pe whiche gaf hymselfe for vs; so pat he schulde bye ageyn vs fro alle wickidnes . and pat he schulde clense to hym pe puple acceptable pe folewere of goode werkys (15) ¶ þise thyngys speke þou and conseyle þou and repreyue þou with alle comaundynges ¶ No man dyspyse pee

*Admone* <sup>2</sup> *illos principibus et potestatibus subditos esse . dicto obedire . ad omne opus bonum paratos esse . (2) neminem blasphemare . non litigiosos esse . sed modestos omnem ostendentes mansuetudinem ad omnes homines; (3) eramus enim et nos aliquando insipientes et inereduli errantes . seruientes desiderijs . et uoluptatibus uarijs . in malicia et inuidia agentes . odibiles odientes inuicem; (4) Cum autem benignitas et humanitas apparuit saluatoris nostri dei; (5) non ex operibus iusticie que fecimus nos sed secundum suam misericordiam saluos nos fecit per lauacrum*

<sup>1</sup> A is written in the right margin, and a line is drawn down the column to a hand, which points to *in alle*, eight lines lower down.

<sup>2</sup> Initial A extends down four short lines, its ornamentation down the column and into the lower margin.

*regeneracionis et renouacionis spiritus sancti . (6) quem effudit in nos abunde per iesum christum saluatorem nostrum . (7) ut iustificati gracia ipsius heredes simus secundum spem uite eterne (8) ¶ fidelis sermo est . et de hijs uolo te confirmare . ut curent bonis operibus preesse qui credunt deo; hec sunt bona et utilia hominibus; (9) Stultas autem questiones et genealogias et contentionis et pugnas legis deuota; sunt enim inutiles et uane . (10) hereticum hominem post unam et secundam correptionem deuota; (11) sciens \* quia subuersus est eiusmodi est et delinquit cum sit proprio iudicio condemnatus; (12) ¶ Cum misero ad te Archman . aut micam . festina ad me venire nichopolim ibi enim statui hiemare; (13) zenem legis peritum et Apollo solícite premittit ut nichil illis desit; (14) Discant autem ex nostris bonis operibus preesse ad usus <sup>1</sup> necessarios ut non sint infructuosi . (15) salutant te qui mecum sunt omnes; saluta eos qui nos amant in fide; Gracia dei cum omnibus uobis amen (1) ¶ Amoneste <sup>2</sup> pou jem to be subiect to princys and to powers and to obesche to peire sawe and to be redy to alle good werk . (2) no man to blasfeme . not to be stryuyng but debonere jem schewande alle mekenes to alle men (3) ¶ For and we were somtyme vnwyse and not byleuande errande and seruande to desyres and to dyuerse lustus ¶ In malyce and in ennye doande hateful and hatande epper ooper (4) ¶ When forsope pe benygnyte and pe humanyte has aperyde of god oure saueour (5) not of pe werkys of ríztwínes þat we han don . but after his myche mercy he has maad vs safe . þurgh pe wasschyng of pe hooly goost of pe regeneracyoun and of pe renouacyoun; (6) pe whiche he has ȝet oute to vs abundauntly þurgh iesu crist oure saueour; (7) þat we maad ríztwí þurgh grace of hym . ben heyrys after pe hope of pe euerlastande life . (8) ¶ þis woord is trewe and of þise I wil pe to conferme opere þat leeuyñ to god þat þei charyn or bysyen in goode werkys to be byfore opere ¶ þise be goode <sup>2</sup> thyngus and profitable to men (9) ¶ Foltid questyouns perfore and genelagyes*

<sup>1</sup> MS. *adusus*; a mark of contraction has been erased over the first -u-, showing that *aduersus* was first written.

<sup>2</sup> A is scribbled in the left margin.

*and contencions and debatus* of þe lawe go þou fro . for þei  
ben vnprofitable *and* veyne (10) ¶ A man heretyc after þe fyrste  
*and* þe secownde correceyoun eschewe þou . (11) witande þat  
he is turned vpsodoun þat is of such maner . *and* he trespasis  
he *condempnyd with* his owne dome (12) ¶ When I schal han  
sent to þee Artheman *and* Titicum haste þou to come to me to  
Nichopolym<sup>1</sup> ¶ For þere I stablyd to dwelle in wynter (13)  
¶ ȝenam þe wise man of lawe *and* Apollo bysili sende þou bifore  
so þat no thyng wante to þem (14) ¶ *and* oure *cretences* lere þei  
to be byfore in gode werkys to necessarye vse þat þey be not  
vnfrutful (15) ¶ Alle þat ben *with* me þei greten þee ¶ Grete  
þou alle þem þat louen vs in þe feip ¶ þe Grace of god be with  
alle vs AmeN

<sup>1</sup> -cho- written above the line, with caret after Ni-.

## AD PHILEMONEM

*Paulus*<sup>1</sup> uinctus iesu christi et Tymotheus frater Philomeni dilecto et adiutori nostro (2) et Appie karissime sorori . et Archippo commilitoni nostro . et ecclesie que in domo tua est; (3) gracia uobis et pax a deo patre \* nostro et domino Iesu christo; (4) Gracias ago deo meo semper memoriam tui faciens in oracionibus meis; (5) Audiens caritatem tuam et fidem quam habes in domino iesu et in omnes sanctos . (6) ut communicacio fidei tue euidens fiat in agnitione omnis boni in uobis in christo iesu (7) Gaudium enim magnum habui . et consolacionem in caritate tua; quia uiscera sanctorum requieuerunt per te frater; (8) propter quod multam fiduciam habens in christo iesu imperandi tibi quod ad rem pertinet . (9) propter caritatem magis obsecro cum sis talis ut Paulus senex; nunc autem et uinctus iesu christi (10) obsecro te pro meo filio quem genui in uinculis . onesymo . (11) qui tibi aliquando inutilis fuit nunc autem et michi et tibi utilis . quem remisi tibi; (12) Tu autem illum ut mea uiscera suscipe . (13) quem ego uolueram detinere mecum . ut pro te michi ministraret in uinculis euangelij; (14) Sine consilio autem tuo nichil uolui facere ut ne uelud ex necessitate bonum tuum esset sed uoluntarium; (15) Forsitan enim ideo discessit ad horam a te ut eternum illum reciperes . (16) iam non ut seruum . sed plus seruo karissimum fratrem maxime michi . quanto autem magis tibi . et in carne et in domino; (17) Si ergo habes me socium; suscipe illum sicut me; (18) Si autem aliquid nocuit tibi aut debet hoc michi imputa; (19) Ego Paulus scripsi mea manu . ego reddam . ut non dicam

<sup>1</sup> Initial *P* extends down four short lines, one long line, and out into the lower margin. In the left margin is written *ca*° 1°, *c*° 1°, surrounded by a line.

\* fol. 201, a, col. 2.

*tibi quod et teipsum michi debes; (20) Ita frater te ego fruar in domino refice uiscera mea in christo; (21) Confidens de obediencia tua scripsi tibi sciens quoniam et super id quod dico facies; (22) simul autem et para michi hospitium; Nam spero per oraciones uestras donari me uobis; (23) Salutat te Epaphras concaptiuus meus in christo iesu . (24) marcus et<sup>1</sup> Aristarchus Demas et Lucas adiutores mei; (25) Gracia domini nostri iesu christi cum spiritu uestro AmeN* (1) ¶ Poule þe boundyn of iesu crist . and Tymothe þe broþer to Phylomon þe louede and oure helpare . (2) and Apye alperderest syster . and to Archippe þe commylyton . and to þe kyrke þe whiche is in þi house; (3) grace be to ȝou and pees of god oure fader and lord iesu crist (4) ¶ I do thankyngus to my god euere makande mynde of þee in my prayerys . (5) herande þi charite and feip þat þou hast in oure lord Iesu and in alle seyntys; (6) þat þe communicacyoun of þi feith be maad eydent in þe agnycyoun of alle goode þat is in vs in crist iesu (7) ¶ For I hadde a gret comforth and ioye in þi charyte . for purgh þee broþer þe entraylys of seyntus han restyd (8) ¶ For þe whiche thyng I hafande myche trest in oure lord iesu crist of comawndyng to þee þat pertenyys to þe thyng or profyte; (9) for charite raper I praye when þou art suych as I Paule þe oolde man (10) ¶ Now forsope I þe bownden of iesu crist praye þee for my sone Onesyme whom I gat in my bondys . (11) þe whiche was sum tyme to þee vnprofitable; and now \* forsope to þee and to me profitable whom I hafe sent ageyn to þee (12) ¶ þou forsope tac hym as myn entraylys . (13) whom I wolde han withholdyn with me so þat for he schulde han mynystryd to me in þe bondys of þe euangelye; (14) for with oute þi conseyll nocht wolde I do so þat þi goode were not of nede þat is ageyn þy wille but with þi wille (15) ¶ For by happe perfore he departyde fro þee at þe houre so þat þou schuldest not resceyue hym (16) now with outen ende as seruaunt . but as alperderest broþer for seruauunt . alpermost to me ¶ Hou myche more forsope he is dere to þee

<sup>1</sup> A is written in the right margin.

\* fol. 201, b, col. 1.

*and in þe flesh for he is þi seruaunt . but more now in oure lord*  
*for he is a trewe broþer* (17) ¶ *perfore if þou hafe me felawe*  
*tak hym as me* (18) ¶ *For if any thyng he has noyed to þee or*  
*owys; þat putte þou to me* (19) ¶ *I Poule hafe writen with*  
*my hande* ¶ *I schal zeelde so þat I schal not seye to þee*  
*þat onely þi thyngus . but þiselfe þou owist to me* (20) ¶ *So*  
*broþer I schal vse þee in oure lord; refete þou myne entrayles*  
*in oure lord* (21) ¶ *I trestande in þyn obedyence; I wroot to*  
*þee . witande þat þou schalt do ouer þat thyng þat I seye* (22)  
 ¶ *and also forsoþe dyghte þou to me hostage* ¶ *forwhi I hope*  
*purgh þoure prayers . me to be gifen to þou* (23) ¶ *þer gretys*  
*þee Epafraſ my conſcriptiſe in iesu criſt* (24) ¶ *Marco and Ariſtarco .*  
*Demas and lucas myne helpars* (25) ¶ *þe grace of oure lord Iesu*  
*criſt be with þoure ſpyryt Amen*

## AD HEBREOS

*M*ultipharie<sup>1</sup> multis que modis olim deus loquens patribus in prophetis; (2) nouissime diebus istis locutus est nobis in filio; quem constituit heredem vniuersorum per quem fecit et secula; (3) Qui cum sit splendor glorie et figura substancie eius portans quoque omnia uerbo uirtutis sue . purgacionem peccatorum faciens . sedet ad dextram maiestatis in excelso . (4) tanto melior angelis effectus . quanto pre illis differencius nomen hereditauit; (5) Qui enim dixit aliquando angelorum filius meus es tu; ego hodie genui te; et rursum; ego ero illi in patrem . et ipse erit michi in filium; (6) et cum iterum introducit primogenitum in orbem terre<sup>2</sup> . dicit; et adorent eum omnes angeli dei; (7) et ad angelos quidem dicit; Qui facit angelos suos spiritus; et ministros suos flammam ignis; (8) Ad filium autem; Tronus tuus deus in seculum seculi uirga equitatis uirga regni tui; (9) Dilexisti iusticiam et odisti iniquitatem propterea unxit te deus deus tuus oleo exultacionis pre participibus tuis; (10) et tu in princip[i]o domine terram fundasti . et opera manuum tuarum sunt celi; (11) Ipsi peribunt tu autem permanebis; et omnes ut uestimentum ueterascent; (12) Et velud amictum mutabis eos et mutabuntur; tu autem idem ipse es . et anni \* tui non deficient; (13) Ad quem autem angelorum dixit aliquando . sede a dextris meis; quousque ponam inimicos tuos scabellum pedum tuorum

(1) ¶ Manye syypis and in manye maners sum tyme god spekande

<sup>1</sup> Initial *M* extends down five lines, its ornamentation up thirteen, and down the column into the lower margin; in the left margin is written cap<sup>o</sup> 1<sup>o</sup>, c<sup>o</sup> 1<sup>o</sup>, surrounded by a line, and below is drawn a swaddled *bambino*, surrounded by two lines.

<sup>2</sup> MS. *orbem terre*.

to þe faders in þe prophetys; (2) Alþerlast in þise dayes he has spokyn to vs in his sone; whom he has stabled þe eyr of alle thyngus . and þurgh whom he has made þe worldys (3) ¶ þe whiche when he has ben þe light of glorye and figure or prente of þe substaunce of hym and berande and conteynande alle thyngus with þe woord of his vertue he makande þe purgacyoun of synnus; sittus at þe riȝthalfe of þe mageste in heye; (4) In so myche he maad betere þan aungelis . in hou myche more differently he enheritide þe name bfore þem (5) ¶ For to whom of þe aungelis seyde he any tyme; þou art my sone . and I gat þee ¶ and eft ysaye seys of þe same sone of þe persone of þe fader ¶ I schal be to hym in to a fader; and he schal be to me into a sone (6) ¶ and eft when he has led in þe firste born in to þe erpely world he seys ¶ and alle þe aungelis of god worschipe þei hym (7) ¶ and to þe aungelys certus he seys ¶ He þat makys hise spyritis aungelis; and hise mynystrys þe flawme of fyr (8) ¶ and to þe sone forsoþe seis oure lord by þe prophete ¶ A god þi trone dwellis in to þe world of worldys; for þe ȝerde of þy kyngdam is þe ȝerde of equitye (9) ¶ þou hast louyd riȝtwisnesse . and hast hatid wyckidnes; þerfore þou god þe sone þi god þe fader has enoyntid þee with þe Oyle of gladnes byfore þi parceners . þat is alle seyntus (10) ¶ and þou lord in begynnyng þou has groundid þe erþe; and þe werkys of þi handys ben heuenys (11) ¶ þei schal persche; þou forsoþe schalt dwelle; and alle wheþer heuyns or erþe schal waxe oolde as þe vestyment (12) ¶ and þou schalt chaunge þem as cloþyng; and þei schal be chaungid; þou forsoþe art he þe same; and þi ȝeerys schal not fayle (13) ¶ To whom forsoþe of þe aungelis seyde he any tyme; sytte þou on my riȝthalfe . to þat I putte myne enemys þe benk of þi feet (14) *Nonne*<sup>1</sup> *omnes sunt administratorij spiritus missi propter eos qui hereditatem capient salutis;*

(1) *propterea abundantius oportet obseruare nos ea que audiuimus perfluamus* (2) ¶ *Si enim qui per angelos dictus est sermo . factus est firmus . et omnis preuaricacio et inobediencia acceperit*

<sup>1</sup> Initial N extends down four lines; in the right margin is written c<sup>o</sup> 2<sup>o</sup>. In the text the modern numbering is followed.

*iustam mercedis retribucionem; (3) quomodo nos effigiemus si tantam neglexerimus salutem; Que cum \*iniciu[m] accepisset enarrari per dominum; ab eis qui audierunt in nos confirmata est. (4) contestante deo signis et portentis et uarijs uirtutibus et spiritus sancti distribucionibus. secundum suam voluntatem; (5) Non enim angelis subiecit deus orbem terre<sup>1</sup> futurum de quo loquimur; (6) testatus est autem quodam in loco quidam dicens; Quid est homo quod memor es eius. aut filius hominis quoniam uisitas eum; (7) Minuisti eum paulo minus ab angelis. gloria et honore coronasti eum et constituisti eum super opera manuum tuarum; (8) omnia subiecisti sub pedibus eius; In eo enim quod omnia subiecit. nichil dimisit non subiectum ei; nunc autem necdum uidemus. omnia subiecta ei; (9) Eum autem qui modico quam angelo minoratus est uidemus iesum propter passionem mortis gloria et honore coronatum. ut gracia dei pro omnibus gustaret mortem (14) ¶ Wheper pei alle ben not spy-rytus of seruyse sent in to mynysterye for pem pat schal take þe herytage of hele*

(1) ¶ þe fore it byhouys vs more abundauntly to kepe þoo thyngus þat we han herd of þe sone seyd in þe euangelye. lest by hap we be with oute ende punyschid (2) ¶ for if þat woord of god þe whiche is seyd by þe aungelis is maad stable and verray; and eche preuarcyacyoun and inobedyence has tan a riȝtwis retribucyoun of mede. (3) þou schal we fle fro þe þeyne of helle. if we han despisid so gret an hele ¶ þe whiche hele when it schulde had take þe begynnyng of tellyng purgh oure lord; of pem pat herden it of þe moup of crist. it is confermyd in vs; (4) witnessande oure lord with tokynys and wondres and dyuerse vertues. and distribucyouns of þe holy gost after his wille (5) ¶ For god has not subiectid to aungelis þe world. þat is to come. of þe whiche we spekyn; (6) for one is witnesse in a place seyande ¶ What is he þe man synnere þat þou art of hym myndeful. or þe sone of man. what is he þat þou vysitys hym (7) ¶ þou hast maad lesse hym a lytil lesse þen þe aungelis;

<sup>1</sup> MS. *orbemterre*.

\* fol. 202, a, col. 1.

with glorie and worschype þou hast corownyd hym . and þou hast stablid hym ouer þe werkys of þi handys (8) ¶ Alle thyngus þou hast maad subiect vnder his feet ¶ for in þat thyng þat he has subiectid alle thyngus to hym no thyng has he left not subiect to hym ¶ Now forsope not ȝit see we alle thyngus subiect to hym (9) ¶ hym forsope þat lesse þan aungelis is maad lesse; we see hym iesu corownyd with glorie and worschipe; so þat þe grace of god . þat is crist schulde tasten þe death for alle (10) ¶ *Decebat enim eum propter quem omnia . et per quem omnia . qui multos filios in gloriam \* adduxerat auctorem salutis eorum per passionem consummari;* (11) *qui enim sanctificat et qui sanctificantur . ex vno omnes . propter quam causam non confunditur fratres eos uocare dicens;* (12) *Nunciabo nomen tuum fratribus meis in medio ecclesie laudabo te;* (13) *et iterum;* *ego ero fidens in eum;* *et iterum;* *ecce ego et pueri mei quos michi dedit deus;* (14) *Quia ergo pueri communicauerunt carni et sa[n]guine . et ipse similiter participauit eisdem . ut per mortem destrueret eum qui habebat mortis imperium id diabolum .* (15) *et liberaret eos qui timore mortis per totam uitam obnoxij erant seruituti;* (16) *nusquam enim angelos apprehendit;* *sed semen Abrahe apprehendit;* (17) *Vnde debuit per omnia fratribus similari . et misericors fieret et fidelis pontifex ad deum . ut repro-piciaret delicta populi;* (18) *In eo enim in quo passus est ipse et temptatus potens est et eis qui temptantur auxiliari* (10) ¶ For-why it semyde hym for whom alle thyngus ar maad to gloryfye and purgh whom alle thyngus arn maad þe whiche hadde led in to glorie þe anctour of þe hele of þem to ende purgh passyoun (11) ¶ For he þat makys holy and he þat is<sup>1</sup> maad holy alle euyn of one god ben ¶ For þe whiche cause he is not confoundid for to calle þem breþere . seyande . (12) I schal warne þi name to my breþere; and I schal preyse pee in þe myddys of þe kyrke (13) ¶ and eft he seis ¶ I schal be trestande in hym ¶ and eft ¶ Lo I and my childe þe whiche god has gifen to me (14) ¶ þerfore for þe childe han comynd to þe flesch and to þe blood . and

<sup>1</sup> .I is written in the right margin.

\* fol. 202. a, col. 2.

he also has dalt part to þe same . þat purgh þe death he schulde destrye hym þat hadde þe comawndyng of death . þat is þe deuyt . (15) so þat he schulde delyuere þem þe whiche purgh drede of death were oblyschid to seruage by alle þer lyfe (16) ¶ For nowher *it is red in holy writ* . þat he <sup>1</sup> took vp þe aungelis . but þe seed of Abrahe (17) ¶ Wherefore he owyde to be lyk to his breþere purgh alle þyngus . þat he schulde be merciabile *and* trewe bisschop to god . so þat he schulde forgyfe þe trespas of þe puple (18) ¶ for in þat in þe whiche he suffrede *and* he is temptid . *and* myȝti to þem for to helpe þe whiche ar temptyd

*I*Nde <sup>2</sup> fratres sancti uocationis celestis participes considerate apostolum et pontificem confessionis nostre iesum (2) qui fidelis est ei qui fecit illum sicut et Moises in omni domo illius (3) ¶ Ampliores enim glorie iste per Moyse dignus habitus est; quanto ampliorem honorem habet domus qui fabricauit illam (4) Omnis namque domus fabricatur ab aliquo; qui autem omnia creauit . deus; (5) et Moyses quidem fidelis erat in tota domo eius tamquam famulus . in testimonium \* eorum que dicenda erant; (6) christus uero tamquam filius in domo sua; que domus sumus nos . si fiduciam et gloriam spei usque ad finem firmam <sup>3</sup> retineamus; (7) quapropter sicut dicit spiritus sanctus; hodie si uocem eius audieritis . (8) nolite obdurare corda uestra sicut in exaceruatione secundum diem te[m]ptacionis <sup>4</sup> in deserto; (9) ubi temptauerunt me patres uestri probauerunt et uiderunt opera mea . (10) quadraginta annis; propter quod infensus fui generacioni huic et dixi semper hij errant corde; Ipsi autem non cognouerunt uias meas (11) sicut iuravi in ira mea si introibunt in requiem meam (1) ¶ Wherefore ȝee holy breþere parsoners of heuenly calling . byholde ȝee þe apostyl *and* bisschop of oure confessyoun iesu crist <sup>5</sup>

<sup>1</sup> A is written in the right margin.

<sup>2</sup> Initial I extends down four lines; in the right margin is written c<sup>o</sup> 3<sup>o</sup>. cap<sup>o</sup>. 3<sup>o</sup>. surrounded by a line.

<sup>3</sup> MS. *firmam*.

<sup>4</sup> MS. *teptacionis*.

<sup>5</sup> crist is almost obliterated by a blot.

(2) þe whiche is trewe to hym þat maade hym of þe seed of dauyd . as þat moyses was trewe in alle þe house of hym (3) ¶ for he is had <sup>1</sup> more worpi of largere glorye þan Moises . in hou myche he has larger worschipe in þe hous he þat has maad it (4) ¶ and þefore eche house is forgyd of sum man ¶ he forsoþe þat has alle thyngus schapid is god (5) ¶ and moises certus was trewe in alle his house as a seruant in to þe witnes of poo thyngus þe whiche were to be seyde (6) ¶ Crist <sup>2</sup> forsoþe is trewe as þe sone in þe house þe whiche hous we ben . if we withholde trest and glorye of hope . to þe stable ende (7) ¶ wherfore as þe holy gost seys; if ȝee han herd his voice to day; (8) wile ȝee not harden ȝoure hertys as ȝoure faderys dyden in þe exacerbacoun maad after þe day of temptacyoun don in desert; (9) þere as þei han temptyd me and han reprouyd and seen my werkys (10) fourty ȝeer ¶ for þe whiche I was wroth to þat generacyoun and seyde euere þei erryn in þe herte ¶ þei forsoþe han not knowe my weyes (11) to þe whiche I hafe sworn in my wrathe . þei schal not entre in to my reste (12) ¶ *Videte fratres ne forte sit in aliquo uestrum cor malum incredulitatis . discedendi a deo uiuo*; (13) sed *adhortamini nosmet-ipsos per singulos dies donec hodie cognominatur . ut non obduretur quis ex uobis fallacia peccati*; (14) *Participes enim christi effecti sumus . si tamen inicium substance eius usque ad finem firmum retineamus* (15) *dum dicitur; hodie si uocem eius audieritis nolite obdurare corda uestra . quemadmodum in illa exacerbacione*; (16) *Quidam enim audientes exacerbarunt . sed non omnes qui profecti sunt ex Egipto per Moisen*; (17) *quibus autem infensus est quadraginta annis; nonne illis qui peccauerunt quorum eadaneua prostrata sunt in deserto*; (18) *quibus autem inrauit non introire in requiem ipsius nisi illis qui increduli fuerunt*; (19) *et uidemus quia non potuerunt introire in requiem ipsius propter incredulitatem* (12) ¶ See ȝee breþere lest by \* hap þe be in any of ȝou an euyl herte of vnbeleue departande fro god of lyf; (13) but amoneste ȝee ȝoure selfe by syngyl dayes to þe tyme of grace be

<sup>1</sup> A blot hides all this word except the final -d.

<sup>2</sup> A is written in the left margin.

knowyn to day; so pat none of ȝou be hardyd purgh pe fallas of synne (14) ¶ For we ar made parceners of crist if we to pe lyfes ende withholdyn stablely pe begynnyng of his substaunce (15) whil pat it is seyde ¶ To day if ȝee han herd his vois wile ȝee not hardne ȝoure hertys as of what maner pei dyden in pat exacerbacoun (16) ¶ for summe of þem herande pei were maade harde and vnbeleuande but not alle pe whiche wentyn oute of Egipt bi Moisen (17) ¶ To whiche is he wroth fourty ȝeer . wheper not to þem pat han synned . of whom pe careynys or bodyes ar cast down in desert (18) ¶ To whom forsope swoor he pat pei schulden not entre in to his reste . but to þem . pe whiche were vnbeleuande; (19) ¶ and we seen pat pei myȝte not entre in to pe reste of hym and pat for peire vnbeleue

*T*imeamus<sup>1</sup> ergo ne forte relicta pollicitacione introeundi in requiem ipsius existimetur aliquis ex uobis deesse (2) etenim et nobis annunciatum est quemadmodum et illis; Sed non profuit illis sermo auditus non admixtus fidei ex hijs que audierunt; (3) Ingrediemur enim in requiem qui credidimus quemadmodum dixit; sicut iuravi in ira mea . si introibunt in requiem meam; et quidem operibus ab institutione mundi factis; (4) Dixit enim quidam loco de die septima sic; et requieuit die septima ab omnibus operibus suis; (5) et in isto rursum . si introibunt in requiem meam (6) ¶ Quoniam ergo superest quosdam introire in illam . et hi quibus prioribus annunciatum est non introierunt propter incredulitatem; (7) iterum terminat diem quendam hodie in dauid dicendo post tantum temporis sicut supradictum est; Hodie si uocem eius audieritis nolite obdurare corda uestra; (8) nam si eis requiem iesus prestitisset; numquam de alia loqueretur posthac die; (9) Itaque relinquitur Sabatismus populo dei; (10) qui enim ingressus est in requiem eius et ipse requieuit ab operibus suis; sicut et a suis deus; (11) festinemus ergo ingredi in illam requiem ut ne inidipsum quis incadat incredulitatis exemplum; (12) rursus enim est dei sermo et efficax et penetrabilior omni gladio ancipiti et

<sup>1</sup> Initial *T* extends down four short lines; in the right margin is written c<sup>o</sup> 4<sup>o</sup>, cap.<sup>o</sup> 4<sup>o</sup>, surrounded by a line.

*pertingens usque ad diuisionem anime ac spiritus . compagum quoque ac medullarum et discretor cogitacionum et intencionum cordis . (13) et non est ulla creatura inuisibilis in conspectu eius; omnia autem nuda et aperta sunt oculis eius . Ad quem nobis sermo; (14) habentes ergo pontificem magnum qui penetrauit celos Iesum \* filium dei teneamus confessionem <sup>1</sup> (15) Non enim habemus pontificem qui non possit compati infirmitatibus nostris . te[m]platum <sup>2</sup> autem per omnia pro similitudine absque peccato (16) Adeamus ergo cum fiducia ad tronum gracie ut misericordiam consequamur . et gratiam inueniamus in auxilio oportuno*

(1) ¶ Wherefore drede wee lest by hap þe beheste left of entryng in to þe reste of hym any be trowid <sup>3</sup> of ȝou to fayle (2) ¶ For it is warnyd to vs as it is to þem ¶ But it profitide not to þem þe woord herd . not meengyd to þe feith of þe thyngus þat þei han herd (3) ¶ For wee þat han belecuyd schal entre in to þe reste as he has seyð ¶ þei schal not entre in to my reste as I swar in my wrathe (4) ¶ and þefore certus seide þe <sup>4</sup> holy gost in a place of þe seuenþe day . þat god has restid in þe seuenþe day of alle hise werkys parfite fro þe Institueyoun of þe world (5) ¶ and in þis eft seis dauyd ¶ þei schal not entre in to my reste (6) ¶ þefore it is left summe to entre in to þat . and þei to whiche first it is warnyd . þei entryde not for þeir vnbeleue (7) ¶ and eft he determynys sum day seyande in dauyd to day aftur so myche tyme as it is aboue seid ¶ to day if ȝee han herd his voice; Wile ȝee not hardne ȝoure hertis; as of what maner þei in þat exacerbacyoun (8) ¶ Forwhi if Iesus hadde lent to þem reste; neuer schulde he han spokyn of an oper aftur þat day (9) þefore it is left to þe puple of god . þe halewyng of þe sabat (10) ¶ for he þat is entryd in to þe reste of hym; ȝhe he has restyd of his werkys . as god has of hyse (11) ¶ þefore haste wee to entre in to þat reste . so þat noon <sup>5</sup> falle in to þe same ex-

<sup>1</sup> *Filium* . . . *confessionem* is also written in the lower margin, below fol. 202, b, col. 2, surrounded by a line.

<sup>2</sup> MS. *teplatum*.

<sup>3</sup> *A* is written three times in the left margin.

<sup>4</sup> *a* is written in the left margin.

<sup>5</sup> A wavy line drawn down the column calls attention to this and the four following lines.

\* fol. 203, a, col. 1.

saumple of vnbeleene (12) ¶ For þe woord of god is qwyk *and* speedful *and* more persande þan ony two bytande swerd . *and* lastande to þe dyuysyoun of þe soule *and* þe spyryt . *and* of iunctures *and* of marye ¶ *and* he is discernere of þe thoȝtis *and* intencyoun of þe herte . (13) *and* þer is no creature inuysible in þe syȝte of hym ¶ For alle thyngus arn nakid *and* opyn to hise eeyne ¶ So whom . to vs is a woord to *zeelde resoun of oure werkys* *and* *thoȝtis* *and* *inteneyouns* (14) ¶ þerfore wee hauande a grett bisschop Iesu crist goddys sone<sup>1</sup> þat perside heuyns; holde we þe confessyoun of oure hope (15) ¶ For wee han not a bisschop þat may not haue compassyoun in oure syknessis; but temptid forsope by alle thyngus for þe lyknesse with oute syne (16) ¶ þerfore go wee to with trest to þe trone of his grace; so þat wee suwe mercy *and* þat we fynde grace in a couenable helpe

**O**mnis<sup>2</sup> namque pontifex ex hominibus assumptus; pro hominibus constituitur in *hijis* \* que sunt ad deum ut offerat dona et sacrificia pro peccatis; (2) Qui condolere possit *hijis* qui ignorant et errant . quoniam et ipse circumdatus est infirmitate; (3) et propterea debet quemadmodum et pro populo . ita etiam et pro semetipso offerre pro peccatis . (4) nec quisquam sumit sibi honorem sed qui vocatur a deo tamquam Aaron; (5) Sic et christus non semet ipsum clarificauit ut pontifex fieret . sed qui locutus est ad eum . filius meus es tu . ego hodie genui te; (6) quemadmodum et in alio loco dicit; Tu es sacerdos in eternum<sup>3</sup> secundum ordinem Melchisedech; (7) qui in diebus carnis sue preces supplicationes que ad eum qui posset illum a morte saluum facere cum clamore valido et lacrimis offerens exauditus est pro sua reuerencia (1) ¶ Certis eche bisschop takyn or chosyn of men is ordeynyd for þe men in þoo thyngus þat perteene to god; þat he offre ȝiftys *and*

<sup>1</sup> MS. *godlyssone*.

<sup>2</sup> Initial *O* extends down four short lines; within its circle is drawn a head; its ornamentation extends up twelve lines, along underneath the column, and down into the lower margin.

<sup>3</sup> MS. *in eternum*.

sacrifice for þe<sup>1</sup> synnes (2) þat he may han rewpe to þem þat knowe not *and* erryn ¶ *and* for he is aboute gon *with* infirmyte; (3) *and* þerfore he owys as of what maner to offre for þe puple . 3he *and* so for hymself to offre 3iftis for þe synnys (4) ¶ Noon takis to hym worschipe; but he þat is callid of god as Aaron (5) ¶ *and* so crist clarifiede not hymselfe þat he were maad bisschop; but he þat spac to hym seyande ¶ þou art my sone I gat þee to day; (6) *and* as what maner in an oper place he seys ¶ þou art a preest *without*e ende aftur þe ordre of Melchisedech (7) ¶ þe whiche in þe day of his flesh offryde prayeris and supplicacyouns to hym þat myȝte make hym saaf fro deth *with* a gret crye *and* terys he offrande is herd for his reuerence (8) ¶ *Et quid est cum esset filius dei . didicit ex hijs que passus est obedienciam* (9) *et consummatus factus est omnibus obtemperantibus sibi causa salutis eterne;* (10) *appellatus a deo pontifex iuxta ordinem Melchisedech .* (11) *De quo grandis nobis sermo et interpretabilis ad dicendum . quoniam imbecilles facti estis ad audiendum .* (12) *Etenim cum deberetis magistri esse propter tempus rursum indigetis ut uos doceamini que sint elementa exordij sermonum dei . Et facti estis quibus lacte opus sit non solido cibo .* (13) *Omnis enim qui lactis est particeps; expers est sermonis iusticie paruulus enim est;* (14) *perfectorum autem solidus cibus eorum qui pro consuetudine exercitatos habent sensus ad discrecionem boni ac mali* (8) ¶ And certys when he hadde been þe sone of god; he leride of þoo thyngus<sup>2</sup> þat he suffride obedyence; (9) *and* he eendid is maad a sufficient cause of hele to alle temprande to hym (10) ¶ for he is callid of god a bisschop after þe ordre of Melchisedech (11) ¶ Of whiche thyng is a gret woord *or deep or suȝtyle* *and* not interpretatible to vs to be seid ¶ for 3ee arn maad feble to heryn (12) ¶ *and* þerfore when 3ee schulde be maystris . for þe tyme 3it eft \* 3ee nedyd þat 3ee be tauȝt<sup>3</sup> whiche arn þe elementis of þe begynnynȝ of þe woordys of god þat is þe maters of þe incarnacyoun of crist *and* 3ee ar maad lie to þem; þat it is nede þe myle

<sup>1</sup> A blot smudged from the verso of f. 202, almost obliterates þe.

<sup>2</sup> MS. ȝoethyngus.

<sup>3</sup> MS. betauȝt.

and not þe sadde mete (13) ¶ For eche man þat is percener of þe myle he is withoute part of þe woord of riȝtwisnesse ¶ forwhi he is a child (14) ¶ Of þe perfite forsoþe is sad mete of þem þat han enhauentyd wittis for custum to discrecyoun of good or euylle.

Quapropter<sup>1</sup> intermittentes [incho]acionis<sup>2</sup> christi sermonem ad perfeccionem feramur . non rursus iactantes fundamentum penitencie ab operibus mortui et fidei ad deum . (2) baptismatum doctrine impositionis quoque manuum ac resurrectionis mortuorum et Iudicij eterni; (3) et hec faciemus . si quidem permiserit deus; (4) Impossibile est enim eos . qui semel<sup>3</sup> sunt illuminati . gustauerunt et donum celeste . et participes sunt facti spiritus sancti; (5) gustauerunt nichilominus bonum dei verbum virtutes que seculi futuri (6) et prolapsi sunt renouari rursus ad penitenciam . rursus crucifigentes sibi et ipsis filium dei et ostentui habentes; (7) Terra enim super se reuientem sepe bibens ymbrem et generans herbam opportunam illis a quibus colitur . accipit benedictionem a deo; (8) proferens autem spinos ac tribulos reproba est et maledicció proxima cuius consummatio in combustionem (9) Confidimus autem de vobis dilectissimi meliora et ciciniora saluti tum si ita loquimur (10) Non enim iniustus deus est . ut obliuiscatur operis nostri et dileccionis quam ostenditis in nomine ipsius qui ministrastis sanctis et ministratis (1) ¶ Wherefore we leuande þe woord of þe Inchoacyoun of crist be we born to perfeccyoun; not ageyn kastande þe ground of penaunce of deade werkus and of þe feith to god (2) of þe baptyms of þe lore and of imposiccyoun of þe handys and of þe resureccyoun of þe deade and of euerlastande dome (3) and þat we schal do<sup>4</sup> if god haue suffryd vs (4) ¶ For it is impossible þem onys þat ar liȝtid and han tastid heuynly ȝiftis and ar maad parceners of þe holi gost<sup>5</sup> (5) and han tastid

<sup>1</sup> Initial Q extends down four short lines, its ornamentation up eight and down twenty more. In the left margin c 6".

<sup>2</sup> inchoacionis written in left margin to be inserted after intermittentes, but partially cut away.

<sup>3</sup> Semel is almost obliterated by a blot.

<sup>4</sup> A hand drawn in red in the left margin points to this word.

<sup>5</sup> MS. holigost.

pe goode woord of god . not lesse *and* pe vertuys of pe world pat  
 is to come (6) *and aftyр alle pise arm eft fallid to be renewyd to*  
*penaunce; pei eft crucefyande goddis sone; <sup>1</sup> and hauande hym*  
*in scorn as to pemself* (7) ¶ for pe eerpe 3erne dryande pe reyn  
 eomande vpon it . *and gendrande pe herbe eouenable to pem*  
*of whom it is tilid; it takis blessing of god; (8) but it bryngande*  
*forth thornys and breris it is reprouyd and neest waryed; of*  
*whiche pe eende schal be in to brennyng* (9) ¶ We treste forsope  
 of 3on alpermost louyd brepere betere thyngus *and* neer to pe  
 hele al pof wee speke so (10) ¶ for god is not vni3twis;  
 so pat he forgete his \* werk . *and his loue pat 3ee han schewyd*  
*in his name . pat han mynystryd to seyntyс and mynystryн*  
*(11) ¶ Cupinus autem nunquam vestrum eandem ostentare*  
*solicitudinem ad explecionem spei vsque in finem (12) ut non segnes*  
*efficiamini verum imitatores eorum qui fide et paciencia heredi-*  
*tabunt promissiones . (13) Abrahe namque promittens deus quoniam*  
*neminem habuit per quem iuraret maiorem . iurauit per semet-*  
*ipsum (14) dicens . Nisi benedicens benedicam te et multiplicans*  
*multiplicabo te (15) et sic longanimiter ferens adeptus repromis-*  
*sionem (16) Homines enim per maiorem sui Iurant . et omnis*  
*controuersie eorum finis ad confirmacionem est Iuramentum*  
*(17) In quo abundancius volens deus ostendere pollicitacionis*  
*heredibus immobilitatem consilij sui interposuit iusiurandum .*  
*(18) ut per duas res immobiles quibus impossibile est mentiri deum .*  
*fortissimum solacium habeamus qui confugimus ad tenendam*  
*propositam spem (19) quam sicut Anchoram habemus anime*  
*tutam ac firmam et incedentem vsque ad interiora reclinamus .*  
*(20) chi precursor pro nobis introijt <sup>2</sup> Iesus secundum ordinem*  
*Melchisedech pontifer factus in eternum* (11) ¶ For wee coueyte  
 eche one of 3on to schewe pe same bysynes to pe fillyng of hope  
 in to eende (12) pat 3ee bee not maade slowe but pe foleweris of  
 pem pat thurgh feith *and* pacyence schal enherite pe byhestus  
 (13) ¶ Forwhy to Abraham god byhetande he swar by hymself:  
 for he hadde noon gretter by whom he schulde swere; (14) seiande

<sup>1</sup> MS. goddissonne.<sup>2</sup> MS. inturijt.

\* fol. 203, b, col. 2.

¶ But if I blessande ; schal blesse to pee *and* I multiplyande schal multiplye pee (15) *and* so be fulle longe berande ; at þe laste he purchasyde þe repromyssyoun (16) ¶ for men by a more þan þemself swern ; *and* al þe eende of þeire chydyng is sweryng to þe *confirmacyoun of þe toper part* (17) ¶ In whiche thyng god wilande to schewe more abundauntly to þe eyris of his byheste þe vnmoebilte of his counseil . he sette be tween a sweryng ; (18) so þat by two thyngus vnmoeble to whiche it is impossible god to lye ; wee han a strong solace þat fleen to holde þe hope purposid *to vs in Abraham and fulfilld* ; (19) whiche wee haan as þe Ankor of þe soule . sykyr *and* stable . *and* goyng in to þe innere thyngus of þe veyle ; (20) where þe curroure bifore Iesus entride in for vs . he maad bysschop *with* oute ende aftur þe ordre of Melchisedech

*H*<sup>1</sup> est Melchisedech rex salem . sacerdos dei summi . qui obuiauit Abrahe regresso a cedicione reg[*n*]um et benedixit ei (2) cui et decimas omnium \* diuinit Abraham . primum quidem qui interpretatur rex Iusticie ; deinde autem et rex salem quod est rex pacis (3) sine patre sine matre sine genealogia neque initium dierum neque finem vite habens assimilatus autem filio dei manet sacerdos in perpetuum <sup>2</sup> . (4) Intuemini autem quantus sit hic cui et decimas de precipuis dedit Abraham patriarcha . (5) Et quidem de filijs leni sacerdotium accipientes mandatum habent decimas sumere a populo secundum legem . a fratribus suis quamquam et ipsi exigunt de lumbis Abrahe . (6) cuius autem generacio non annumeratur in eis decimas sumpsit ab Abraham . et hunc qui habebat repromissiones benedixit . (7) sine ulla autem contradiccione quod minus est a meliori benedicetur . (8) Et hic quidem decimas morientes homines accipiunt . Ibi autem contestatur quia uiuit . (9) et ut ita dictum sit per Abraham et leuy qui decimas accepit decimatus est . (10) Adhuc enim in lumbis patris erat

<sup>1</sup> Initial *H* extends down four short lines, its ornamentation up eleven full-length lines, and under the column in the bottom margin. Under the last three lines, on the right, is a capital *O*, faintly seen, and in the margin c<sup>o</sup> 4.

<sup>2</sup> MS. *inperpetuum*.

quando obuiant ei *Melchisedech* . (11) *Si ergo consummatio per sacerdotium leniticum erat populus enim sub ipso legem accepit . quid adhuc necessarium fuit secundum ordinem Melchisedech alium exsurgere sacerdotem et non secundum Aaron dici*; (12) *Translato ergo sacerdotio necesse est ut et legis translacio fiat* . (13) *In quo enim hec dicuntur . de alia tribu est de qua nullus altario presto fuit* (1) ¶ For þis Melchysedech was þe kyng of salem þe prest of þe heyeste god þat mette Abraham turnyd ageyn fro þe slaȝte of kyngus and blesside hym (2) ¶ To whom Abraham doun sette þe tipes of alle hise thyngus ¶ First certis þat he is interpretyd kyng of riȝtwisnesse . and aftur kyng of salem þat is kyng of pes . (3) withoute fadyr withoute modyr withoute generacyoun; nor bygynnyng of dayes . nor eende of lyf hauande; he lyncyd to þe sone of god . he dwellis preest withoute eende (4) ¶ loke ȝee forsoþe hou myche he þis be . to whom Abraham þe patriarke; gaf typis of his þingus (5) ¶ and certis of þe childre of leuy þei takande presthode þei han a maundement to take types of þe puple after þe lawe . þat is of hise brepere al þof þei wentyn oute of þe tipes of Abraham . (6) whos generacyoun is not noumbrid in þem . he took types of Abraham . and hym þat hadde þe byhestis . he blessyd (7) with oute ony contradiccyoun . forsoþe þat is lesse is blessyd of þe betere (8) ¶ and heere certys men dyande take tipes; and þere forsoþe he þe same witnessis þat he lyfes . (9) and so þat it be seid thurgh Abraham and leuy þat took typis he is typid (10) ¶ For ȝit he was in þe thees of Abraham . when Melchisedech mette hym (11) ¶ þerfore if þe perfecccyoun or consummaccyoun was thurgh þe preesthod of leuy; for þe puple took þe law vnder hym ¶ Wherto ȝit were it nedeful anoper preest to rise \* vp aftur þe ordre of Melchisedech and not to be seyð aftur þe ordre of Aaron (12) ¶ For þe presthod translaticyoun it is nede þat þe trans[lati]acyoun<sup>1</sup> of þe lawe . be maad (13) ¶ For crist in whom þise thyngus arn seid is of anoper tribu of whiche noon was redy to þe auteer (14) ¶ *Manifestum est enim quod ex Iuda ortus est dominus noster*

<sup>1</sup> MS. *transacyoun*.

\* fol. 204, a, col. 2.

in qua tribu nichil de sacerdotibus Moises locutus est . (15) Et amplius adhuc manifestum est secundum similitudinem Melchisedech exsurget alius sacerdos (16) qui non secundum legem mandati carnalis factus est . sed secundum virtutem vite insolubilis . (17) contestatur enim . quoniam tu es sacerdos in eternum<sup>1</sup> secundum ordinem Melchisedech . (18) Reprobatio quidem fit precedentis mandati propter infirmitatem eius . (19) nichil enim ad perfectum adduxit lex . Introductio vero melioris spei per quam proximamus ad deum . (20) et quantum est non sine iusiurando . Alij quidem sine iureiurando sacerdotes facti sunt<sup>2</sup> (21) hic autem cum iureiurando per eum qui dixit ad illum . Iuravit dominus et non penitebit eum; tu es sacerdos in eternum<sup>1</sup> . (22) In tantum melioris testamenti sponsor factus est iesus; (23) et alij quidem plures facti sunt sacerdotes . ideo quod morte prohiberentur permanere (24) hic autem eo quod maneat in eternum<sup>1</sup> sempiternum habet sacerdotium . (25) Vnde et saluare in perpetuum potest accedens per semetipsum ad deum semper viuens ad interpellandum pro nobis; (26) Talis enim decebat ut nobis esset pontifex . sanctus . innocens . impollutus . segregatus a peccatoribus . et excelsior celis factus . (27) qui non habet cotidie necessitatem quemadmodum sacerdotes prius pro suis delictis hostias offerre . deinde pro populi . Hoc enim fecit semel se offerendo . (28) Lex enim constituit homines sacerdotes infirmitates habentes Sermo autem iurisiurandi qui post legem est filium in eternum<sup>1</sup> perfectum (14) ¶ perfore it is schewid opyn pat of Iuda oure lord is born in whiche tribu no thyng spac Moises of preestis (15) ¶ and ȝit more it is schewyd opyn ¶ For aftur pe licesse an oper preest schal rise vp (16) pat is not maad fleschly aftur pe lawe of pe byddyng or maundement . but aftur pe vertue of lyf insolublyle pat is aftur pe godhed pat is in hym (17) ¶ For he witnessis pat pou art preest withoute ende aftur pe ordre of melchisedech (18) ¶ pe reprobacyoun certys is maad of pe maundement byfore goande pat of pe oolde lawe is for pe siknesse perof and pe vnprofitableness (19) ¶ For no thyng ladde pe lawe to parfit . pat is no man it Iustifiede in makande perfyt ¶ pe intro-

<sup>1</sup> MS. *in eternum*.<sup>2</sup> A blot partly obliterates sunt.

duccyoun forsope is maad purgh pe forseide bisschop of a betere hope . purgh whiche wee neghzen to god (20) ¶ and hou myche is pat pat not withoute sweryng preestis ar maade (21) ¶ he with swerynge is maad by hym pat seyde to hym . pat is to Iesu ¶ Oure lord \* swoor . and it schal not forthenke hym; pou art preest withoute ende (22) ¶ In so myche Iesus is maad a byheterer o[r]<sup>1</sup> affirmour of a betere testament (23) ¶ and opere certys manye ar made prestis aftur pe lawe for pat pat thurgh deth pei schulde be defendyd for to dwelle in pe lyf (24) ¶ he forsope in pat pat he dwellis withoute ende . he has euerlastande presthode . (25) and of whepyn he may saue euer more he goande hym hymself to god euerlyfande to preye for vs (26) ¶ for swyche an holy innocent . impollute disseuerid fro synners and maad heyzere pan heuyns . it besemyde pat he were bisschop to vs (27) ¶ pat has not nede eche day of what maner prestis first for peir owne trespas for to offire hostis and aftur for pe puple ¶ For pat dyde he onys offrende hymself (28) ¶ for pe lawe stablide men to be prestis hauande pe syknes of synnyng and of deyzyng ¶ pe woord forsope of pe sweryng pat is aftur pe lawe seid bi dauid stablide pe sone parfite withoute ende

*(Capitulum<sup>2</sup> autem super ea que dicuntur talem habemus pontificem qui consedit in dextra sedis magnitudinis in celis . (2) sanctorum minister et tabernaculi veri quod fixit dominus et non homo; (3) Omnis enim pontifex ad offerenda munera et hostias constituitur . unde necesse est et hunc habere aliquid quod offerat . (4) Si ergo esset super terram nec esset sacerdos cum essent qui offerrent secundum legem munera . (5) qui exemplari et umbre discerniunt celestium; Sicut responsum est Moysi cum consummaret tabernaculum . Vnde inquit omnia facito secundum exemplari quod tibi ostensum est in monte; (6) nunc autem sortitus est melius ministerium quanto et melioris testamenti mediator est quod in melioribus repromissionibus sanctum<sup>3</sup> est .*

<sup>1</sup> MS. of.

<sup>2</sup> Initial C extends down four short lines, its ornamentation up nine and down fourteen lines; in the left margin c° 8°.

<sup>3</sup> MS. sancritum.

(7) *Nam si illud prius culpa vacasset non utique secundi locus inquireretur*; (8) *vituperans enim eos dicit; ecce dies veniunt dicit dominus et consummabo super domum Israhel et super domum Iudu testamentum nouum*. (9) *non secundum quod feci patribus eorum in die qua apprehendi manum illorum ut educerem eos de terra Egypti . et quoniam ipsi non permanserunt in testamento meo et ego neglexi eos dicit dominus*. (10) *quia hoc testamentum quod disponam domui israhel post dies illos dicit dominus . dando leges meas in mente eorum . et in corde eorum scribam eas; et ero eis in deum et ipsi erunt michi in populum*. (11) *et non docebit vnusquisque proximum suum et vnusquisque fratrem suum dicens . cognosce deum; quoniam omnes scient me a minore usque ad maiorem eorum*. (12) *quia propicius ero iniquitatibus eorum et peccatorum illorum iam non memorabor* (13) *dicendo autem nouum veterauit prius . quod autem antiquatur et senescit prope interitum est* (1) ¶ A chapitre forsepe vp on þoo thyngus þat ar seid *I make conteynande more worþili þe preysyng of crist þan þe forseyl* ¶ Swych a bisschop wee han . þat has setyn with inne þe riȝthalue \* of þe seete of magnytude . þat is of þe godhed in heuyns (2) ¶ A mynystre of seyntus and of a verray tabernacle þat god has ficchyd and not man (3) ¶ and perfore eche bisschop is ordeynd to offre ȝiftus and hostis; Wherfore it is nede and hym to haue sumwhat þat he offre (4) ¶ perfore if he hadde ben vp on þe erpe and were not preest when þer hadde ben opere þat schuldyn offre ȝiftus aftur þe lawe (5) þat seruyn fully to exsaunple þat is to þe figure and to þe schadewe of heynly priuȝtees as it answerde to Moises when he schulde ende þe tabernacle Looke he seis þat alle thyngus þou do aftur þe exsaunplarie þat is schewid to þee in þe hille (6) ¶ Now forsepe Iesus has gotyn þe better mynysterye in so myche as he is medyatour of þe betere testament þat is confermyd in betere byhestis (7) ¶ forwhi if þe firste . þat is þe testament hadde voided fro þe culpe; certus of þe secounde þe place schulde not be enquerid (8) ¶ for blamende þem he seis ¶ Lo þe dayes schal come seis oure lord . and I endende schal gyne a newe testament vp

\* fol. 204, b, col. 2.

on þe hous of israhel *and* vp on þe hous of Iuda . (9) Not aftur þe testament þat I made to þeire fadyrs . when I took þeir hand þat I schulde lede þem oute of þe land of Egipt ¶ But for þei han not dwellyd in my testament *and* I haue despisid þem seis oure lord (10) ¶ for þis is þe testament þat I schal ordeyne to þe house of israhel aftur þise dayes seis oure lord in gyfyng my lawys in þeire thoȝtys; *and* I schal wryten aboue þem in þeire hertis . *and* I schal bee to þem in to god *and* þei schal be to me in to a puple . (11) *and* eche man schal not teche his neȝebore *and* eche man his broþer seyande; knowe þou oure lord; for alle þei schal knowe me . fro þe lesse to þe more of þem; (12) for I schal bee mercyful to þeire wyckydnesses . *and* of þe synnys of þem I schal not now han mynde (13) ¶ In seyande forsoþe þe newe testament he maade oold þe formere ¶ þat forsoþe it eeldys *and* waxis oold it is neegh to deth

*H*abuit<sup>1</sup> quidem et prius Iustificaciones culture et sanctum seculare . (2) Tabernaculum enim factum est primum in quo erant candelabra et mensa et propositio panum que dicitur sancta . (3) Post velamentum autem secundum tabernaculum . quod dicitur sancta sanctorum (4) aureum habens turibulum et archam testamenti circumtectam ex omni parte auro . In qua urna aurea habens manna et uirga Aaron que fronduerat . et tabule testamenti . (5) Super que cum erant cherubyn glorie obumbrancia propiciatorium . De quibus modo non est \* dicendum per singula . (6) Hijs vero ita compositis . In priori quidem tabernaculo semper introibant sacerdotes sacrificiorum officia consummantes . (7) In secundo autem semel in anno solus pontifex non sine sanguine quem offert pro sua et populi ignorancia . (8) hoc significante spiritu sancto nondum propalatum esse sanctorum viam adhuc priori tabernaculo habente statum . (9) Que parabola est tempus instantis iuxta quam munera et hostie offerantur que non possunt iuxta conscienciam perfectum facere seruientem . (10) so-

<sup>1</sup> Initial *H*- extends down four short lines, its ornamentation down into the lower margin, and up along seventeen lines. In the right margin c<sup>o</sup> 9<sup>o</sup>.

\* fol. 205, a, col. 1.

lummodo in cibis et in potibus et varijs baptismatibus et iusticijs carnis usque ad tempus correccionis impositis . (11) Christum autem assistens pontifex ful[u]rorum bonorum per amplius et perfectius tabernaculum non manufactum id est non huius creacionis (12) neque per sanguinem hircorum aut vitulorum . sed per proprium sanguinem introiuit semel in sancta . eterna redemptione inuenta . (13) Si enim sanguis hircorum et taurorum et cinis vitule aspersus inquinatos sanctificat ad emundacionem carnis . (14) quanto magis sanguis christi qui per spiritum sanctum semetipsum optulit immaculatum deo emundabit conscienciam nostram ab operibus mortuis ad seruendum deo viuenti (1) ¶ pe oolde testament hadde sum tyme fleschly Iustificacyouns . but not verrey nor gostly and holy wordly . but not gostly holy wordly . for it was chaungable and trowid to be holy (2) ¶ pe firste tabernacle is maad in whiche were pe chaundelabrys and pe boord and setting forth of pe louys . pe whiche is seid holy (3) ¶ Aftur pe veil forsope pe secounde tabernacle pat is seid sancta of seyntus (4) hauande a goldene censer ; and arke of pe testament couerid a bonte on eche party with gold . in whiche was pe goldene hucche hauende manna . and pe zerde of Aaron pat braunchide and pe tablis of pe testament (5) ¶ Vpon here weryn pe cherubyn of glory schadewynge pe propicyatorye . pat is pe table pat is on pe whicche of whiche it is not me to seye by eche by pemselve (6) ¶ pise thyngus forsope þus ordeynd in pe formere tabernacle . certus euermore entridyn pe preestis pe office of pe sacrifice fulfillande or parformande (7) ¶ In pe secounde forsope tabernacle onely pe bisschop onys in pe 3eer not withoute blood pat he offris for his and pe puplis ignorauce (8) ¶ pat thyng betooknande pe holy gost pat pe weyes of pe seyntus of pe secounde tabernacle not 3it to be schewid opyn ; pe formere tabernacle hauande 3it pe staat (9) ¶ pe whiche parable is of pe tyme now instandende biside whiche parable 3iftus and hostis arn offryd pat mown not make pe seruande profit aftur pe conscyence <sup>1</sup> ¶ pe \* seruande ; (10) I sey only in metys and drynkys and

<sup>1</sup> The former -e- of *conscience* is written above the line.

\* fol. 205, a, col. 2.

dynerse baptymys *and* riȝtwisnes of þe flesh *not* of þe spyryt insett *to refreyne transgressyouns vn* to þe tyme of correccoun . þat is þe tyme of grace (11) ¶ For crist þe bisschop of þe goodys to come entride in to þe tabernacle more *not* maad with mannus handys . large *and* more parfyt þat is *not* of þis schap (12) ¶ Nor thurȝ þe blood of bolys *and* of gayte *and* of caluere . but purgh his owne blood he entride in onys in to sancta þe euerlastande rede[m]pcyoun founde (13) ¶ for if þe blood of gayt *and* of bolys *and* askis of þe heffere sprungyn halewis þe foylede to þe clansyng of þe flesh; (14) In hou myche more þe blood of crist . þat thurgh þe holy gost offryde hymselfe vndefoulyd to god schal clenȝe oure consciencys fro deadly werkis to serue to god lyuande (15) ¶ *Et ideo noui testamenti mediator est ut morte intercedente earum preuaricationum que erant sub priori testamento repromissionem accipiant . qui vocati sunt eterne hereditatis .* (16) *ubi enim testamentum . mors necesse est intercedat testatoris .* (17) *testamentum enim in mortuis confirmatum est . Alioquin nondum valet . dum vivit qui testatus est .* (18) *vnde nec primum quidem sine sanguine dedicatum est .* (19) *Lecto enim omni mandato legis a Moïse vniuerso populo accipiens sanguinem vitulorum et hircorum cum aqua et lana coceinea et ysopo ipsum quoque librum et omnem populum aspersit* (20) *icens . Hic sanguis testamenti quod mandauit ad nos deus* (21) *et etiam tabernaculum et omnia vasa ministerij sanguine similiter aspersit; (22) et omnia pene in sanguine mundantur secundum legem . et sine sanguinis effusione non fit remissio .* (23) *Necesse est ergo exemplaria quidem celestium hijs mundari . ipsa autem celestia melioribus hostijs quam istis .* (24) *Non enim in manufactis sanctis iesus introiit in exemplaria uerorum quia in ipsum celum ut appareat vultui dei nunc pro nobis .* (25) *Neque ut sepe offerat semetipsum quemadmodum pontifer intrauit in sancta per singulos annos in sanguine alieno .* (26) *Alioquin oportebat eum frequenter pati ab origine mundi . nunc autem semel in consummatione seculorum ad destitucionem peccati per hostiam suam aparuit .* (27) *et quemadmodum statutum est hominibus semel mori* (15) ¶ *and* þe fore crist is a medyatour of þe newe testament þat þe

pat ben callyd take þe byheste of aylastande heritage; *and* pat thurgh þe deth goande betwen in to redempcyoun of þe preuariacyouns þat weryn vnder þe formere testament (16) ¶ For where a testament is . it is nede þat þe deth of þe testatour go between; (17) for þe testament is *confermyd in deade* . or ellis it is not worpi whil he lyues pat makis it (18) ¶ Wherefore nor þe firste *testament certus* without blood is it halewyd (19) ¶ For al þe maundement of þe lawe red of Moises to al þe puple he ta\*kande þe blood of Caluere *and* of gayt with water *and* þe wolle colourid with kok *and* ysope pat same book *and* al þe puple he spryngus (20) seyande ¶ þis is þe blood<sup>1</sup> of þe testament þat god has bydyn to vs; (21) þe tabernacle *and* alle þe vesselys of þe mynysterye also with blood he spryngede . (22) *and* almost alle thyngus ar clensyd in þe blood aftur þe lawe; *and* withoutyn schedyng of blood is maad no remyssyoun (23) ¶ perfore it is nede *certus* þe exsaumplarijs or fyguris of heuynly thyngus to be clensyd with þise ¶ But þe heuynly thyngus forsoþe *it is nede* to be clensid with betere hoostis þan þise (24) ¶ For Iesus entride not in handely maad seyntus þat *only arn* þe exsaumplarijs of verrey seyntus; but he entride in to þat heuyn . so pat he apere to þe presence of god for vs (25) ¶ Nor he aperyde so pat he ʒerne offre hymself as of what maner þe bisschop of þe laue entride in *sancta sanctorum* by eche ʒeer in ooper blood (26) ¶ Ellis it hadde behouyd hym ʒerne to han suffrid fro þe byggyng of þe world ¶ Now forsoþe he aperyde onys by his hoost to þe fordoying of þe sygne in þe consummacyoun of þe worldys . þat is to seye in þe laste age of þe world (27) *and* to þat maner it is ordeynd to men onys to dyen *POst<sup>2</sup> hoc autem Iudicium* (28) *sic et christus semel oblatus est ad multorum ex-haurienda peccata . secundo sine peccato apparebit expectantibus se in salutem* .

<sup>1</sup> MS. *blood*.

<sup>2</sup> Initial *P* extends down four short lines, its ornamentation down twenty-one more. In the left margin is written c<sup>o</sup> 10, and some illegible scribblings. The modern chapter-numbering has been followed in the text.

\* fol. 205, b, col. 1.

*I*mbrem enim habens lex futurorum bonorum non<sup>1</sup> ipsam  
 Imaginem rerum per singulos annos hisdem ipsis hostijs  
 quas offerunt indesinenter nunquam potest accedentes perfectos  
 facere . (2) Alioquin cessassent offerri . Ideo quod nullam haberent  
 ultra consociationem peccati cultores<sup>1</sup> semel mundati (3) commem-  
 oratio peccatorum per singulos annos fit . (4) Impossibile enim  
 est sanguine taurorum et hircorum auferri peccata . (5) ideo  
 ingrediens mundum dicit . Hostiam et oblationem noluisti corpus  
 autem aptasti michi<sup>1</sup> . (6) Holocaustomata pro peccato non tibi  
 placuit . (7) Tunc dixi ecce venio . In capite libri scriptum est  
 de me; ut faciens voluntatem tuam . (8) Superius dicens quia  
 hostias et oblationes et holocaustomata pro peccato noluisti nec  
 placita sunt tibi que secundum legem offeruntur (9) tunc dixi . Ecce  
 venio ut faciam deus voluntatem tuam Aufert primum ut sequens  
 statuit . (10) In qua voluntate sanctificati sumus per oblationem  
 corporis Iesu christi semel . (11) Et omnis quidem sacerdos presto  
 est cotidie ministrans et easdem sepe offerens hostias que nunquam  
 possunt auferre peccata . (12) Hic autem tuam pro peccatis  
 offerens hostiam in sempiternum selet in dextra dei (13) de cetero  
 expectans donec ponantur inimici eius stabellum pedum eius .  
 (14) Una enim oblatione consummavit in sempiternum sancti-  
 ficatos; (15) contestatur autem et nos<sup>1</sup> \* spiritus sanctus .  
 Postquam enim dixit; (16) Hoc autem testamentum quod testabor  
 ad illos post dies illos dicit dominus dando leges meas in cordibus  
 eorum et in mente eorum superscribam eas . (17) et peccatorum et  
 iniquitatum eorum iam non recordabor amplius . (18) ubi autem  
 horum remissio . iam non oblatio pro peccato ¶ Aftur pis dome  
 forsepe (28) so and crist is onys offryd to qwenche þe synnus  
 of manye ¶ In þe secounde forsepe comyng of dome; he schal  
 apere to þe abydande hym in to þe hele of þem withoute synne .  
 (1) ¶ For þe lawe hauende þe schadewe of þe goodis to come  
 not þat ymage of thyngus neuer may it make parfit þe goyng  
 by eche ȝeerys in sancta sanctorum with þe same hostys þat  
 þei offren indesynently ¶ Ellis if þei schulde be maad parfit

<sup>1</sup> Some illegible scribblings in the margin.

\* fol. 205, b, col. 2.

(2) *pei schulde cese to offre in pat pat pei schulde han no conseynce ouer of synne*; *pe worschipis onys clensid* (3) ¶ But *in pe commemoracyoun of synnus by sengule 3eeris is don* (4) ¶ For it is impossible *with pe blood of bolys and of geyte pe synnus to be don a wey* (5) ¶ *perfore god entrende in to*<sup>1</sup> *pe world seis* ¶ *pe host and pe oblaeyoun pou noldist pe body forsope pou schapedist to me* (6) *pe holocaustomys for pe synne pleside not to pee* (7) ¶ *and panne I seyde lo I come* ¶ *for of me it is wrytyn in pe hed of pe book pat I do pi wil . for pou art my god* (8) ¶ *Aboue pe prophete seyande; pou noldist oblaeyouns and holocaustomys for pe synne; nor pei been plesande to pee pat ar offrid aftur pe lawe* (9) ¶ *penne I seyde* ¶ *lo I come pat I do pi wille pou god pe fadyr* ¶ *he dose a wey pe firste pat he stable pe suande pat is pe newe sacrifice* (10) *in whiche wil wee ar halewyd onys thurgh pe oblaeyoun of pe body of Iesu crist* (11) ¶ *and eertys eche prest is redy eche day mynystrande and pe same hostys 3erne offrende . pat mown neuer do away synnus* (12) ¶ *he forsope crist oon host offrande for pe synnus he sittus on pe rizthalf of god withoute ende*; (13) *abydande fro hepyn forpeward til hise enemys be sette pe benk of hise feet* (14) ¶ *for thurgh oon oblaeyoun he fulfild hise halwide withoute ende* (15) ¶ *and per witnessis vs forsope pe holy gost*; *for aftur pat he hadde seyde .* (16) *pis forsope is pe testament pat I schal gyfe witnesse to pem aftur poo dayes seis oure lord* ¶ *In gyfande my lawys in peire hertis and I schal aboue wryte pem in peire tho3tis* (17) *and of pe synnus and of pe wickidnesses of pem now I schal no more han mynde* (18) ¶ *Where forsope is pe forgyuenesse; of pem is not now oblaeyoun to be maad for pe synne*\* (19) ¶ *Habentes itaque fratres fiduciam in introitum sanctorum in sanguine christi* (20) *quam iniciavit nobis viam nouam et viuientem per velamen id est . carnem suam* (21) *et sacerdotem magnum super domum dei .* (22) *accedamus cum vero corde in plenitudine fidei aspersi corda a consciencia mala et abluti corpus aqua munda .* (23) *teneamus spei nostre confessionem indeclina-*

<sup>1</sup> .A is written in the right margin.

\* fol. 206, a, col. 1.

*bilem . fidelis enim est qui repromisit . (24) et consideremus inuicem in prouocationem castitatis et bonorum operum (25) non deserentes colleccionem nostram sicut est consuetudinis quibusdam . sed consolantes et tanto magis quanto uidetis appropinquantem diem . (26) Voluntarie enim peccantibus nobis post acceptam noticiam veritatis . iam non relinquitur pro peccatis hostia . (27) terribilis namque est quedam expectacio Iudicij et ignis emulacio que consu[m]ptura est aduersarios . (28) Irritam quis faciens legem Moisi sine ulla miseratione duobus vel tribus testibus moritur ; (29) quanto magis putatis deteriora mereri supplicia qui filium dei conculcauerit et sanguinem testamenti pollutum duxerit in quo sanctificatus est . et spiritui gratie contumeliam fecerit . (30) Scimus enim qui dixit michi vindictam et ego retribuam . et iterum quia iudicabit dominus populum suum . (31) horrendum est incidere in manus dei uiuentis (19) ¶ perfore brepere wee hauande trost in to pe entre of seyntyng in pe blood of <sup>1</sup> crist (20) pe whiche weye newe and quykynd he bygan to vs purgh pe veyl pat is his flesch (21) and a grett bisshop ouer pe hous of god (22) ¶ perfore neghe wee with a verrey herte in pe fulnesse of pe feith . wee sprengd pe hertys fro pe euyl conseyence ; and wee wasche pe body with cleane water (23) ¶ holde wee pe confessyoun of oure hope vnhable to be bowyd to *erpely thyngus* for he is trewe pat has byhiȝt *þoo thyngus* pat wee *hopyn* (24) ¶ and beholde wee eyper ooper in pe prouocacyoun of charyte and of goode werkis (25) nor forsakande oure colleceyoun as it <sup>1</sup> is of custum to summe . but coumfortyng in so myche as wee see pe day neizande (26) ¶ For <sup>2</sup> to vs wilfully synnande aftur pe resceyuyde knowyng . per is not now left pe host for pe synnus (27) ¶ But per is left agastful abydyng of dome and assaylyng of pe fyr pat is to waste pe aduersarijs (28) ¶ Forwhi any brekande pe lawe of Moises . withoute any merey with two or thre witnessis he dyes (29) ¶ In hou myche more trowe ȝee hym to deserue werre tormentis pat has defoulyd goddys sone <sup>3</sup> and pe blood of pe testament has maad or lad pollute . in whiche he*

<sup>1</sup> A is written in the left margin.

<sup>2</sup> In the left margin : *note for wilful synneris*, underlined in red.

<sup>3</sup> MS. *goddyssone*.

is halewyd; *and* to þe spyrit of grace has do wrong (30) ¶ for we knowyn hym þat seys; *keepe* ʒee þe veniauns to me *and* I schal ʒeelde it ¶ *and* eft þe holy writ seis ¶ For god schal deme his fole; (31) þefore it is hidous to falle sodeynly \* in to þe handys of god lyuande (32) ¶ *Rememoramini autem pristinos dies in quibus illuminati magnum certamen sustinuistis passionum . (33) et in altero quidem obprobrijs et tribulacionibus spectaculum facti; in altero autem socij taliter conuersancium effecti; (34) nam et vincis compassi estis et rapinum bonorum vestrorum cum gaudio suscepistis cognoscentes vos habere meliorem et manentem substanciam . (35) Nolite itaque amittere confidenciam vestram que magnam habet remuneracionem . (36) Paciencia enim vobis necessaria est vt voluntatem dei facientes reportetis promissionem . (37) adhuc enim modicum quantulumcumque qui venturus est veniet et non tardabit . (38) Iustus autem meus ex fide viuit . quod si subtraxerit se; non placebit anime mee . (39) Nos autem non sumus subtraccionis filij in perdicionem sed fidei in adquisicionem anime* (32) ¶ Remembre ʒee<sup>1</sup> þefore þe firste dayes . in whiche ʒee liztyd with *feith* han susteyned þe grete strift of passyons (33) ¶ For in an oper certus ʒee ar maad þe spectacle in reprobous *and* tribulacyouns; *and* in an oper party ʒee ar made felawly of þem conuersaunt (34) ¶ Forwhi ʒee arn hauende compassyoun to þe boundyn in *mynstryng* þe necessarijs to þem; *and* þe raueyn of ʒoure goodys ʒee han take with Iose; knowande ʒow to haue a betere *and* a dwellande substaunce (35) ¶ þefore wile ʒee not lefe ʒoure trest þat has a grett reward (36) ¶ For pacyence is necessarie to vs þat ʒee doande þe wil of god bere þe repromysseyoun þat is þe *lyf* withoute cende (37) ¶ For ʒit a litil while *and* not gretly he þat is to come schal come *and* schal not tarye; (38) for my ryztwise lyues of þe fe[i]th ¶ for if he haue withdrawyn hym fro þe *feith* he schal not plese to my soule . þat is to wil of god (39) ¶ Wee forsoþe been not þe childe of þe withdrawyng or of apostasye in to perdicoun; but þe childe of þe feip in to þe adquisicyoun of þe lyf

<sup>1</sup> A in right margin.

\* fol. 20 6, a, col. 2.

*E*<sup>st</sup> <sup>1</sup> autem fides sperandarum rerum substantia argumentum non apparentum (2) In hac testimonium consecuti sunt senes . (3) Fide intelligimus aptata esse secula verbo dei ut ex inuisibilibus visibilia fierent; (4) Fide plurimam hostiam Abel quam Caym optulit deo per quam consecutus est testimonium esse iustus . testimonium perhibente muneribus eius deo et per illam defunctus adhuc loquitur; (5) Fide Ennok translatus est ne videret mortem et non inueniebatur quia transtulit illum dominus . ante translacionem enim testimonium habebat placuisse deo; (6) sine fide autem impossibile est placere quidquam deo . Credere enim oportet accedentem ad deum quia est et inquerentibus se remunerator sit . (7) Fide Noe responso accepto de hijs que adhuc non videbantur metuens \* aptavit archam in salutem domus sue per quam dampnavit mundum et iusticie que per fidem est heres est institutus (8) Fide qui vocatur Abraham obediuit in locum exire quem accepturus erat in hereditatem et exiit nesciens quo iret . (9) Fide moratus est in terra repromissionis tamquam in aliena in casulis habitando cum Ysaac et Iacob coheredibus repromissionis eiusdem . (10) Expectabat enim fundamenta habentem civitatem . cuius artifex et conditor deus . (11) Fide et ipsa Sara sterilis virtutem in conceptione seminis accepit et preter tempus etatis; quoniam fidelem esse crederat qui repromiserat (1) ¶ Feyþ forsoþe is þe substance of thyngus to be hopyd and an argument or a preef of thyngus not apperende (2) ¶ For in þis oolde men ar þe witnesse of god (3) ¶ þurgh feiþ wee vnderstande þe world to be aptyd to woord of god þat of inuysible thyngus schulde vysyble be made (4) ¶ thurgh feiþ Abel offride to god a more acceptable host þen Caym by whyche feith he dysseruyde to be rýstwis and <sup>2</sup> of þat he is folewyd of god þe testymonye . god gifande witnesse in hise giftus and þurgh it he dead ȝit he spekis (5) ¶ Ennok thurgh feiþ is translatid lest he schulde see þe deth and he was not foundyn for god has born hym vp . bifore þe translacyoun he hadde witnesse to han <sup>2</sup> plesid god (6) ¶ For

<sup>1</sup> Initial *E*- extends along four short lines, its ornamentation down into the lower margin, and up along twelve lines.

<sup>2</sup> .1 in the left margin.

\* fol. 206, b, col. 1.

withoutē feiþ it is impossible to plesē god ¶ For it behouys þe goande to god to beleue þat he is *and* to þe seekande hym þat he be rewardere (7) ¶ For Noe þurgh feiþ þe *answere takyn* of þe thyngys þat ȝit were not seen dredande schapide þe schip in to þe hele of his house thurgh þe whiche he dampnyde þe world *and* he is instituyt heyr of þe riȝtwisnesse þat þurgh þe feiþ (8) ¶ So thurgh feiþ he þat is callyd Abraham obedyent to out go in to a stede þat he was to take in to heritage *and* he wente oute not witande whider he schulde go . (9) ¶ þurgh feiþ he dwellyde in þe land of byheste as in an alyene land in holetis dwellande with ysaac *and* Iacob coheires of þe same repromys-syoun (10) ¶ For he aboyd þe cyte hafande þe groundys of whiche god is schapere *and* makere (11) ¶ *and* þurgh feiþ sche sare bareyn took vertue *and* conseuyng of þe seed *and* þat with oute þe tyme of age; for sche beleenyde hym trewe þat hadde behyzt . (12) ¶ *Propter quod et ab uno orti sunt et hoc emortuo tamquam sidera celi in multitudinem et sicut Arena que est ad oram maris innumerabilis .* (13) *Iuxta fidem sunt omnes isti defuncti non acceptis repromissionibus sed longe eas aspicientes et salutantes et confitentes quia peregrini et hospites sunt super terram .* (14) *qui enim \* hec dicunt significant se patriam inquirere* (15) *et si quidem illius meminissent de qua exirent habebant tempus vtique reuertendi .* (16) *Nunc autem meliorem appetunt id est celestem . ideo non confunditur deus uocari deus eorum . parauit enim illis ciuitatem .* (17) *fide optulit Abraham ysaac cum temptaretur et vnicum offerebat in quo suscepit repromissiones* (18) *ad quem dictum est . quia in Ysaac vocabitur tibi semen .* (19) *Arbitrans quia et a mortuis potens est suscitare deus . unde eum et in parabolam accepit* (20) *Fide et de futuris benedixit ysaac Iacob et Esau .* (21) *fide Iacob moriens singulos filiorum Ioseph benedixit et adorauit fastigium virge eius .* (22) *fide Ioseph moriens de profectione filiorum israhel memoratus est et de ossibus suis mandauit .* (23) *Fide Moises natus est occultatus mensibus tribus a parentibus suis eo quod vidissent elegantem infantem et non timuerunt regis edictum .* (24) *fide Moises grandis factus occidit*

\* fol. 206, b, col. 2.

*Egipcium considerans dolorem fratrum suorum . Fide Moises grandis factus negauit se esse filium filie pharaonis ; (25) magis eligens affligi cum populo dei quam temporalis peccati habere iocunditatem . (26) maiores diuicias estimans thesauro Egip[c]iorum inproperium christi aspiciebat enim in remuneracionum (27) Fide reliquid Egiptum non veritus animositatem regis inuisibilem enim tamquam uidens sustinuit . (28) Fide celebrauit paternam sanguinis effusionem ne qui vastabat primitiuam tangeret eos . (29) fide transierunt mare rubrum tamquam per aridam terram quod experti Egipcij deuorati sunt . (30) fide muri Iericho corruerunt circuitu dierum septem . (31) Fide Rabb meretrix non perijt cum incredulis excipiens exploratores cum pace (12) ¶ and for pat of oon and pat as dead pat is of oon wombe of sare and of oon fadyr Abraham as dead as to þe deede of conceyunge ben manye born pat ben as þe sternys of heuyn in multytude and as þe grauelle innumerable pat is att þe se syde (13) ¶ Bydon feith alle þise been deade þe hestis not takyn ¶ But þei lokande to þem afer and salutande þem and knowlechande pat þei ar pilgrymys and hostagers vpon þe land (14) ¶ For þei pat seyen þise thyngus þei beetooke þem to enquire þe kuntre ; (15) and if þei hadden had mynde of þe land pat þei wente out of certis þei hadde tyme of turnyng a geyn (16) ¶ But now forsoþe þei coueyte a betere pat is þe henenly kuntre ¶ þefore god is not schamyd to be callid þeire god ; For he has ordeynd to þem a cytee (17) ¶ þurgh feith \* Abraham offride ysaac when he schulde han be temptyd ; and þe oone born he offride pat hadde takyn þe bihestis (18) to whom it is seid to . pat in ysaac schal be callyd þi seed (19) he demande pat god is myzty to reise hym fro deth ; Wherefore and hym he took into exsaumple or parable (20) ¶ and þurgh feith ysaac blesside to <sup>1</sup> Iacob and Esau of thyngus to come (21) ¶ þurgh feiþ Iacob deyande he blessyde þe sengule childre of Ioseph and he worschypide þe somet of his 3erde . pat is crist by whom in Egipt he hadde þe lordschipe and þe 3erde of dyscopylyne (22) ¶ þurgh feiþ Ioseph deyande has*

<sup>1</sup> A in left margin.

\* fol. 207, a, col. 1.

mynde of þe gate forth of þe childre of israhel *and* of his bonys he bad þem þat þei *schuldyn bere* with þem (23) ¶ þurgh feip Moises born is hid of his fadyr *and* modyr thre monethys . in þat þat þe Egipcyens hadde seen hym a fayre infaunt . *and* þei dredde not þe kyngys byddyng (24) ¶ þurgh feip Moises maad grett slowȝ þe Egipcoun *considerynge* dolour of his brepere ¶ þurgh feith Moises maad grett denyngge hym to be þe sone of þe dozter of pharao (25) rapere chesande to be tormentyd with þe puple of god þen of temporel synne to haue gladnesse (26) trowande þe vmbreyd of crist to be more richesse þen þe tresor of þe Egipcyens ¶ for he lokyde in to þe reward (27) ¶ þurgh feip he forsook Egypt not dredande þe wilfulhede of þe kyng for þe vnuyisible god as þe seeande he susteynde (28) þurgh feip he halewide pask *and* þe schedyng of his fadyr blood lest he þat schulde waste þe primytyuys of þe Egipcyens schulde touche þem (29) ¶ þurgh feith þei passydyn þe rede se as þurgh þe drye land whiche thyng þe Egipcyouns preuyd ar deuourid of þe se (30) ¶ þurgh feip þe wallis of Iericho fellyn thurgh þe gate aboute of seuyn dayes (31) ¶ þurgh feith Raab þe hoore perschide not with þe vnbeleuande; sche resseyuande þe spyes with pes (32) ¶ *Et quid adhuc dicam . Deficiet enim me tempus enarrantem de Gedeon Barac Sampson Iepthe dauid Samuel et alijs Prophetis (33) qui per fidem vicerunt regna operati sunt iusticiam adepti sunt repromissiones . Obtulerunt ora leonum . (34) extinxerunt impetum ignis . effugarunt aciem gladij conualuerunt de infirmitate . fortes facti sunt in bello . castra rerterunt exterorum (35) acceperunt mulieres de resurreccione mortuos suos . Alij autem distenti sunt non suscipientes rede[m]pcionem ut meliorem inuenirent resurreccionem . (36) Alij vero ludibria et verbera experti insuper et vincula et carceres . (37) lapidati sunt . secti sunt . templati sunt in occisione gladij mortui sunt . circumceerunt in melotis in pellibus caprinis egentes angustiati . afflicti (38) quibus dignus non erat mundus . In solitudinibus errantes . et in montibus et in speluncis et in cauernis terre . (39) et hij omnes testimonio fidei probati sunt non acceperunt*

*repromissionem* . (40) *deo pro nobis melius aliquid providente uti ne sine nobis consummarentur* (32) ¶ And what ȝit sehal I seye ¶ for þe tyme sehal fayle me tellande of Geseon Barac Sampson . Iepte<sup>1</sup> dauid Samuel *and opere prophetis* (33) þat purgh feip han ouerecome þe rewms . þei han wroȝt rightwisnesse *and* þei han purchasid þe byhestus ¶ þei han stoppid þe mouþ of lyouns (34) ¶ þey han slekkyd þe bur of þe fyr ; þei han<sup>2</sup> dryuen away þe host of þe swerd . þei han waxe strong of þeire syknesse *and* þei ar maad strong in þe batayle ¶ þe eastelys of þe with oute enemys þei han turnyd ; (35) þe wymmen<sup>3</sup> han reisyd þeire deade *somyng* of þe resureccyoun ¶ *and opere* forsope arn abrood spred in dyuerse tormentus not takande redempeccoun ¶ þat þei schulde fynde a betere resureccyoun (36) ¶ opere forsope arn expert or profed despytis *and* betyngus *and* with inne þat þe bondys *and* prisouns (37) *and* ar stonyd . ar sawyd ar temptyd thurgh *byhestus* *and* ar deade purgh slawȝte of þe swerd ¶ þei han gon aboute purgh many placis in rough clopyng in gaytis skymus þei nedande þeir *necessarijs* . þei anguyschid þei tormentid with traueyls (38) to whom þe world was not worpi . þei errande in wastis *and* in hillis *and* in holis *and* in cauys of þe erpe (39) ¶ *and* alle þei with þe witnesse of þe feith preuyd tooke not þe repromyssyoun . (40) god for vs sumwhatt betere purueyande so þat þei schulde not bee eendid withoute vs

**I**Deoque<sup>1</sup> et nos tantam habentes impositam nobis nubem testium .  
*deponentes omne pondus et circumstans nos peccatum per  
 pacienciam curamus uobis propositum certamen* (2) *aspicientes in  
 auctorem fidei et consummatorem Iesum . qui proposito sibi gaudio  
 sustinuit crucem confusione contempta . ac in dextra sedis dei sedet .*  
 (3) *Recogitate eum qui talem sustinuit a peccatoribus aduersus  
 semetipsum contradiccionem ut non fatigemini animis uestris*

<sup>1</sup> In right margin *note of feip*, surrounded by a faint red line.

<sup>2</sup> Erasure after *han*.

<sup>3</sup> *A* in the right margin.

<sup>1</sup> Initial *I*- and its ornamentation extends down thirty-one lines in all, and into the lower margin: in the right margin c<sup>o</sup> 12, with a red line drawn through it.

deficientes . (4) Nondum enim usque ad sanguinem restitistis aduersus peccatum repugnantes (5) et obliti estis consolacionis que uobis tamquam filijs loquitur dicens . Fili mi noli negligere disciplinam domini neque fatigeris dum ab eo argueris . (6) Quem enim diligit dominus castigat . flagellat autem omnem filium quem recipit; (7) In disciplina perseverate . tamquam filijs uobis se offert deus . Quis enim filius quem non corripiat \* pater . (8) quod se extra disciplinam estis cuius participes facti sunt omnes; ergo adulteri et non filij estis; (9) Deinde patres quidem carnis uestre habuimus eruditores et reuerabamur eos . Non multo magis obtemperabimus patri spirituum et uiuemus . (10) et illi quidem in tempore paucorum dierum secundum uoluntatem suam erudiebant nos . hic autem ad id quod utile<sup>1</sup> est in recipiendo sanctificacionem eius . (11) Omnis autem disciplina in presenti quidem uidetur non esse gaudij sed meroris postea autem fructum pacatissimum exercitatis per eam reddet Iusticie . (12) propter quod remissas manus et soluta genua erigite (13) et gressus rectos facite pedibus uestris ut non claudicans quis erret magis autem sanetur (1) ¶ And perfore wee hauende so grett a cloude<sup>2</sup> of witnesse insett to vs . pat is so grett a multitude of segntus pat fleen as cloudys and scheeldyn fro pe swellinge of tribulacyoun and reynyn to vs purghloris of pe feith of goode werkys ¶ perfore wee puttande<sup>3</sup> down alle charge of synnus and pe synne aboute standande vs . renne wee to pe strif ordeynd to vs (2) lokande in to pe auctour of pe feip and in iesu pe eendere of alle pyngus . pe whiche . ioye purposid to hym susteynede pe cros; pe confusyoun of man dispisid and syttis in rizthalf of god (3) ¶ perfore bethenke see pat see suice hym pat susteynede so myche contradiccyoun of synful men ageyn hymself; pat see be not wery faylende in 3oure<sup>3</sup> willis (4) ¶ For not 3it haue see ageynstande to pe schedyng of pe blood ageyn pe synne repugnande (5) ¶ For pat see ar forgotyn of pe consolacyoun of crist pat he spekis to 3ou as to pe<sup>3</sup> childre seyande ¶ Mi child wile pou not despise pe disciplyne of god; nor be pou wery<sup>3</sup> when pou art repreuyd of

<sup>1</sup> MS. *utile*.<sup>2</sup> Letter erased before -d- of *cloude*.<sup>3</sup> A in left margin.

\* fol. 207, b, col. 1.

hym; (6) for whom oure lord louys he chastises ¶ he betis eche man þat he resceyuys (7) ¶ Laste see in disciplyne; for god offrys hymself to ȝou as to his childre ¶ For who is þe child þat þe fadyr amendys not (8) ¶ For if see be with oute dyscipline of whiche alle childre ar maad parceners; þenne bee see auoutrious and not childre (9) ¶ þenne afturward wee hadde certus fadyrs of oure flesch and not of þe soule kenners and wee worschipide þem with drede; wheper not myche more wee schal tempre vs to þe fadyr off spyritis and we schal lyfe (10) ¶ and þei certis in þe tyme of fewe dayes aftur þeir wille þey leredyn vs . he forsope to þat þat is profitable in þe resseyuynge sanctificacyoun of hym leris vs (11) ¶ Eche forsope disciplyne þat is now in present it besemys certis not to be of ioye butt of mournyng ¶ Afturward forsope to þe exer\*cysed purgh it; god schal ȝeelde þe fruyt of riȝtwisnesse alþerpesibleest (12) ¶ for þe whiche thyng lefte see vp þe slowe handys and þe knees vndone; (13) and make see riȝte gatis to ȝoure feet so þat noon haltande erre but rapere be he helyd (14) ¶ *Pacem sequimini cum omnibus et sanctimoniam sine qua nemo videbit deum* (15) *contemplantes ne quis desit gracie dei . Ne<sup>1</sup> qua radix amaritudinis sursum germinans impediat et per illam inquinentur multi* (16) *ne quis fornicator aut prophanus ut Esau qui propter vnam escam vendidit primitiua sua .* (17) *Scitote enim et quoniam postea cupiens hereditare benediccionem reprobatus est . Non enim inuenit penitencie locum quamquam cum lacrimis inquisisset eam .* (18) *Non enim accessistis ad tractabilem et accessibilem ignem et turbinem et caliginem et procellam* (19) *et tube sonum . et uocem uerborum quum qui audierunt excusauerunt se ne eis fieret verbum .* (20) *Non enim portabant quod dicebatur . Et si bestia tetigerit montem lapidabitur .* (21) *et ita terribile erat quod videbatur Moises dixit; exterritus sum et tremebundus; (22) Sed accessistis ad syon montem et ciuitatem dei uiuentis Ierusalem celestem et multorum milium angelorum frequenciam* (23) *et ecclesiam primitiuorum qui conscripti sunt in celis et iudicem*

<sup>1</sup> MS. *De*.

\* fol. 207, b, col. 2.

omnium deum et spiritus iustorum perfectorum (24) et testamenti noui mediatorem iesum et sanguinis aspersionem melius loquentem quam Abel . (25) videte ne recusetis loquentem . Si enim illi non effugerunt recusantes eum qui super terram loquebatur; multo magis nos qui de celis loquentem nobis auertimus . (26) cuius vox mouit terram tunc ne autem repromittit dicens . Adhuc semel ego mouebo non solum terram sed et celum . (27) quod autem adhuc semel dicit declarat mobilitatem translacionem tamquam factorum ut maneat ea que sunt immobilia (14) ¶ Suwe see pece and holynesse with alle men with outyn whiche no man schal see god (15) see seeande pat noon wante þe grace of god ¶ pat noo roote of bitternesse buriownynge vp lette and purgh it manye be defouled . (16) pat no fornycatour or vtterly irrelygyous as Esau pat solde hise primytyues for one mete (17) ¶ perfore wite see pat aftur pat he coueytande to heryte þe blessing he is prouyd; for he fou[n]d no stede of penaunce al þof with terys he hadde souzt it (18) ¶ perfore see han not neghed to pat tretable fyr and accessyble . and see han not neghed to þe whirlewynd and to þe derknesse and to þe tempest (19) and to þe soun of þe trumpe and to þe voice of þe woordys pat þei pat herdyn excusidyn þem . pat woord schulde not be maad or spoke to þem (20) ¶ For þei myzte not beryn pat pat was seyde; for if þe beste<sup>1</sup> haue<sup>2</sup> \* touchid þe hille he schal be stonyd; (21) and so it was ferfulle pat pat was seen ¶ Forwhi Moises seyde ¶ I am aferd and ful of tremblyng (22) ¶ But see han neghyd to þe hille of syon and to þe cyte of lyuende god heuynly ierusalem and to frequence of many thousandys of aungelys (23) and to þe kyrke of þe apostolys pat ar wrytyn in heuyn; and to god demere of alle and to þe spyritis of þe parfyte rightwise (24) and to Iesu þe medyatour of þe newe testament and to þe spryngyng of þe blood of crist spekande betere þan þe blood of Abel (25) ¶ See see pat see recuse not þe spekyng ¶ For if þei fle not fro þe peyne þei forsakande hym pat spac vp on þe erþe; myche

<sup>1</sup> MS. *beebeste*, with the first three letters cancelled.

<sup>2</sup> Two words scribbled illegibly in the lower margin.

more wee schal not flee pat perseyue crist spekande to vs fro heuyn (26) whois voice pemme mouede pe erpe now forsope it behetis seyande ¶ and 3it onys I schal moue not onely erpe but also heuyn (27) ¶ In pat forsope pat oure lord seys 3it onys; he declaris pe translacyoun of moeble thyngus as of pe maade thyngus; so pat poo thyngus dwelle pat ar vnmoeble (28) *Itaque* <sup>1</sup> *regnum immobile suscipientes habemus gratiam per quam seruamus placentes deo cum metu et reuerencia* . (29) *Etenim deus noster ignis consumens est*.

¶ *Caritas fraternitatis maneat in uobis* (2) *et hospitalitatem nolite obliuisci*; per hanc enim placuerunt quidam . *angelis hospicio receptis* . (3) *mementote victorum tanquam victi* . Simul et *laborantium tanquam et ipsi in corpore morantes* . (4) *honorabile connubium in omnibus et thorus immaculatus* . *Fornicatores enim et adulteros Iudicabit deus*; (5) *sint mores sine auaricia* . *contenti presentibus* . *Ipsa enim dixit* . *Non te deseram neque derelinquam* (6) *ita ut confidentur dicamus* . *Dominus michi adiutor est non timebo quid faciat michi homo* . (7) *Mementote propositorum vestrorum qui vobis locuti sunt verbum dei quorum influentes exitum conuersacionis* . *imitamini fidem* (8) *Iesus christus heri et hodie ipse et in secula* . (9) *Doctrinis varijs et peregrinis nolite ablucri* . *optimum enim est gracia stabilire cor* . *non escis que non profuerunt ambulanti in eis* . (10) *habemus altare de quo edere non habent potestatem qui tabernaculo deseruiunt* (11) *Quorum enim animalium offertur sanguinis pro peccato in sancta per pontificem*; *horum corpora cremantur extra castra*; (12) *propter quod et Iesus ut sanctificaret per suum sanguinem populum extra portam passus est* (28) ¶ perfore wee takande pe kyngdam vnmeeblee wee han grace purgh whiche pat wee serue plesande to god with drede and reuerence (29) ¶ for oure god is fir consumende \* *alle synnus* (1) ¶ pe charite of broperhed dwelle it in 3ou; (2) *and wile 3ee not forgete*

<sup>1</sup> Initial *I*- extends down fourteen lines, its ornamentation down into the lower margin, and up along sixteen lines. In the left margin c<sup>o</sup> 13. In the text the modern chapter-numbering is followed.

hospitalite ¶ for *purgh* *pat* summe plesedyn to god; *pe* aungelys resceyuyd in *peyre* hostage (3) ¶ Hauē see mynde of *pe* boundyn as see to gydere boundyn . *and* of *pe* trauaylande *and* as see in *pe* body dwellande . (4) *and* worschipeful *be* *zoure* wedloc in alle thyngus *and* *pe* bed vndefoulyd; for fornycatours *and* auoutrers god schal deme (5) ¶ *zoure* maners *be* *pei* *with* oute auaryce see payed of *pe* presente thyngus . for<sup>1</sup> he seis ¶ I schal not leue *pee* nor forsakyn (6) so *pat* wee seye trestly ¶ *Oure* lord is my helpere; I schal not drede what man do<sup>1</sup> to me (7) ¶ haue see mynde of *zoure* prouostys *pat* speke to *zou* *pe* woord of god of whom see lokande *pe* Issue or deth folewe see *pe* feiþ (8) ¶ Iesu crist *pat* *zistryrday* *halp* *and* he to day *and* in to worldys . *pat* *is* in *tyne* to come schal *helpe* (9) ¶ *With* dyuerse loris *and* straunge wile see not be lad fro *pe* sopnesse ¶ For it is alperbest to stable *pe* herte *with* grace *and* not to metys *pat* profite not to *pe* goande in *pem* (10) ¶ for wee han an auteer of whiche *pei* han no power to etyn of or leue to etyn *pat* serue to *pe* tabernacle . *pat* *is* to *pe* *lustys* of *pe* *body* (11) ¶ For of whiche bestis *pe* blood is born in for *pe* synne . *purgh* *pe* bisschop in *sancta* of *poo* *pe* bodyes ben brent *with* oute *pe* castelys (12) ¶ *and* perfore Iesus *pat* he schulde halewe *pe* puple *purgh* his blood *with* oute *pe* *zate* he suffride *pe* passyoun (13) ¶ *Exeamus igitur ad eum extra castra improprium portantes; (14) non enim habemus hic manentem ciuitatem sed futuram inquirimus . (15) per ipsum ergo offeramus hostiam laudis quod deo id est fructum labiorum confitencium nomini eius . (16) Beneficiencie autem et comminens nolite obliuisci . talibus enim hostijs promeretur deus . (17) Obedite prepositis uestris et subiaceite eis . Ipsi enim peruigilant quasi rationem pre animabus restris reddituri ut cum gaudio hoc faciant et non gementes . hoc enim non expedit vobis . (18) Orate pro nobis . Confidimus enim quia bonam conscienciam habemus in omnibus bene volentes conuersari . (19) Amplius autem deprecor vos hoc facere quo celerius restituar vobis . (20) Deus autem pacis qui eduxit de mortuis pastorem magnum ouium in sanguine testamenti*

<sup>1</sup> A in the right margin.

*eterni dominum nostrum Iesum christum (21) aptet uos in omni bono ut faciatis*<sup>1</sup> *voluntatem eius . faciens in vobis quod placeat coram se per Iesum christum cui gloria in secula seculorum amen . (22) Rogo autem uos fratres ut sufferatis verbum solacij; etenim per paucis scripsi vobis . (23) Cognoscite fratrem*<sup>2</sup> *\* meum Timotheum dimissum . cum quo celerius venerit uidebo uos . (24) Salute omnes prepositos vestros et omnes sanctos . Salutant vos de hytalya . (25) Gracia cum omnibus uobis AMEN . (13) ¶ perfore go wee oute to hym with oute þe castelis wee berande hyse reprouys (14) ¶ For wee han not heere a dwellande cyte butt wee seekyn þat þat is to come (15) ¶ perfore purgh hym þat is to sey crist offre wee þe hoost of preysyng euer to god þat is þe fruyt of þe lyppys knowlechande to þe name of hym (16) wile zee not forgete þe largenes of almesse deede and þe comynynge of charite ¶ for with suyche hostis god is lykid or seruyd (17) ¶ Obesche zee to zoure prouostis and vndyrloute zee to þem ¶ For þei wakyn for zou as to zeelde resoun for zoure soulys . so þat with joze don þei þat and not mournyng; for þat spedys not to zou (18) ¶ Preye zee for vs for we trestyn þat wee han good conseyence in alle willande weel to be conuersaunt (19) ¶ more forsoþe I praye zou þat to do . þat is to praye for me þat more hastely I be restoryd to zow (20) ¶ God forsoþe of pes þat ledde oute fro deth oure lord Iesu crist þe grete schep-perde of scheep in þe blood of euerlastande testament . (21) he apte zou in alle goode þat zee do his wil; he makande in zou þat zee plese byfore hymselfe purgh Iesu crist; To whom be glorye in to þe world of worldys Amen (22) ¶ I preye zou þerfore breþere þat zee vndyrbere pacyently þe woord of solace; þat is þis pistil þat is woord of solace; for by fewe I haue writen to zou (23) ¶ knowe zee my broþer Tymothe left fro þe prisoun with whom if I haue hastely comyn I schal see zou (24) ¶ greete zee alle zoure prouostis and alle seyntus ¶ Breþere of ytalye greete zou weel (25) ¶ Grace bee wip zou alle Amen*

<sup>1</sup> Hole in the MS. after *faciatis*.

<sup>2</sup> MS. repeats *fratrem* as first word of the next column.

## LIST OF WORDS

### A

*abbreoggande* (pres. part.), abbreviating : Rom. ix. 28.  
*abite* (sb.), clothing : I. Tim. ii. 9.  
*aboue semande* (pres. part.), surpassing : Eph. iii. 19.  
*aboyd* (3 sg. pret.), waited for : Heb. xi. 10.  
*acaye* (sb.), Achaia : Rom. xv. 26.  
*accepcyoun* (sb.), acceptance : Rom. ii. 11. *accepion*, Col. iii. 25.  
*accept* (p.p.), accepted, acceptable : Rom. xv. 16, 31.  
*adquisicyoun* (sb.), acquisition : Heb. x. 39. *adquysycion*, II. Thess. ii. 14.  
*adred* (p.p.), afraid : II. Thess. ii. 2.  
*afcr* (adv.), afar : Heb. xi. 13.  
*afcrd* (p.p.), afraid : Heb. xii. 21.  
*afeerd*, Phil. i. 28.  
*agastful* (adj.), terrible : Heb. x. 27.  
*ageyn bou3t* (p.p.), redeemed : Gal. iii. 13.  
*ageyn kstande* (pres. part.), laying again (a foundation) (Lat. *iac-antes*) : Heb. vi. 1.  
*ageynstande* (inf.), withstand : Rom. ix. 19.  
*agynus* (prep.), against : II. Cor. vii. 11. *agynus*, Col. i. 29.  
*agnycyoun* (sb.), acknowledgment : Eph. i. 17.  
*alperbest* (adj.), best of all : Heb. xiii. 9.  
*alperderest* (adj.), dearest of all : Rom. xi. 28. *alperderrest*, II. Cor. vii. 1.  
*alperdesyrest* (adj.), most to be desired : Phil. iv. 1.  
*alpercuelest* (adj.), most evil of all : Eph. vi. 16.

*alperlast* (adj.), last of all : Heb. i. 2.  
*alperlcfcst* (adj.), dearest of all : Phil. iv. 1.  
*alpermost* (adj.), most of all : Rom. xvi. 8.  
*alperpesibleest* (adj.), most peaceable of all : Heb. xii. 11.  
*alycnyd* (p.p.), alienated : Eph. ii. 12.  
*amoneste* (inf.), admonish : Rom. xv. 14.  
*amonestyngc* (sb.), admonition : Rom. xii. 8.  
*amynytyscht* (p.p.), lessened : Rom. iv. 14. (Cp. *unentyschid*.)  
*anentys* (prep.), with regard to, toward : Rom. xiv. 22.  
*anentyschid* (3 sg. pret.), made as nothing : Phil. ii. 7. (Cp. *amynytyscht*.)  
*anguytsche* (2 pl. imp.), constrain.  
*anguytschyd* (p.p.), II. Cor. vi. 12.  
*a none* (adv.), anon, immediately : Gal. i. 16.  
*antecessourys* (sb.), predecessors : Gal. i. 17.  
*apclis* (sb.), appeals, accusations : Rom. xi. 2.  
*apert, in* (adv.), openly : Rom. ii. 28.  
*apertye* (adv.), to some extent, somewhat : Rom. xv. 24.  
*apeyrement* (sb.), loss : Phil. iii. 8. (Cp. *apeyryng*.)  
*apeyryng* (sb.), loss : I. Cor. iii. 15; Phil. iii. 7. (Cp. *apeyrement*.)  
*apostylhede* (sb.), apostleship : I. Cor. ix. 2.  
*apt (into)* (adj.), fitted for : Rom. ix. 22.  
*apte* (3 sg. pres. subj.), fit, make : Heb. xiii. 21. *aptyd* (p.p.), Heb. xi. 3.

*aretyd* (p.p.), accounted : Gal. iii. 6.  
*askis* (sb.), ashes : Heb. ix. 13.  
*utrament* (sb.), ink : II. Cor. iii. 3.  
*atwyrne* (adv.), separately, particularly (Lat. *scorsum*) : Gal. ii. 2. (Cp. *otwyrne*.)  
*aucrouse* (adj.), avaricious : I. Cor. v. 10, 11.  
*auntyr, in* (adv.), perhaps : I. Cor. xi. 10.  
*auoutrers* (sb.), adulterers : I. Cor. vi. 9.  
*auoutrours* (sb.), bastards : Heb. xii. 8.  
*auoutrye* (sb.), adultery : Rom. xiii. 9.  
*auoutryouse* (adj.), adulterous : Rom. vii. 3.  
*auoutriande* (pres. part.), corrupting : II. Cor. iv. 2.  
*auowyd* (p.p.), promised : II. Tim. ii. 4.  
*auter, autcer* (sb.), altar : I. Cor. ix. 13. *auteris* (sb. pl.), Rom. xi. 3.  
*aylastande* (pres. part.), everlasting : Heb. ix. 15.

## B

*ballid* (adj.), bald : I. Cor. xi. 6.  
*balld*, I. Cor. xi. 5.  
*baptm* (sb.), baptism : Rom. vi. 2.  
*baptmys* (pl.), Heb. vi. 2. *baptymys*, Heb. ix. 10.  
*barbar* (sb.), barbarian : Col. iii. 11.  
*barbyr*, I. Cor. xiv. 11.  
*batis* (sb. pl.), tumults : II. Cor. xii. 20.  
*be3ende* (prep.), beyond : II. Cor. x. 16.  
*beholdyn* (in) (inf. ger.), be considered (as) : Rom. ii. 26.  
*becone* (sb.), translation of Lat. *concupitu* = conception (perhaps connected with M.E. *lencn*, O.E. *hleonian*, *hlinian*, to incline, lean; cp. N.E.D.) : Rom. ix. 10.  
*brc oucr* (inf.), remove : I. Cor. xiii. 2.  
*bescce* (3 sg. pres. subj.), be careful : I. Cor. iii. 10.  
*bescyngc* (sb.), supplication : Rom. i. 10. *bescchyug*, II. Cor. ix. 14.  
*besemande* (pres. part.), exceeding (?) (Lat. *eminentem*) : II. Cor. ix. 14.  
*beseme* (3 sg. pres. subj.), seem : I. Cor. iii. 18.  
*betakande* (pres. part.), committing : I. Cor. ii. 13. *bytook* (3 sg. pret.), Gal. ii. 20. *bctooke* (pret. plur.), Heb. xi. 14. *betan* (p.p.), I. Cor. ix. 17. *bytan* (p.p.), II. Cor. iv. 11.  
*betkenke* (2 pl. imper.), consider, remember : Heb. xii. 3. *betkenkunde* (pres. part.), II. Cor. vii. 15.  
*betooknande* (pres. part.), betokening : Heb. ix. 8.  
*biforeordinaunce* (sb.), predestination : Eph. iii. 11.  
*bildid* (above) (p.p.), built up (Lat. *superedificati*) : Col. ii. 7.  
*biried* (p.p.), buried : Col. ii. 12.  
*byryed*, I. Cor. xv. 4. *byrred*, Rom. vi. 4.  
*blaspheme* (sb.), blasphemer : I. Tim. i. 13.  
*bollen* (p.p.), swollen : II. Tim. iii. 4.  
*bolned* (p.p.), swollen : I. Cor. xiii. 4.  
*bolys* (sb. pl.), bulls : Heb. ix. 12, 13.  
*bondely* (adv.), in bonds : I. Cor. ix. 20.  
*bonyte, bonytce* (sb.), bounty, goodness : Rom. xi. 22.  
*bowe* (2 sg. imper.), turn, bow, bend : Rom. xi. 10. *bowedyn* (3 pl. pret.), Rom. iii. 12. *bowyd* (p.p.), Rom. xi. 4.  
*boystous* (adj.), clumsy, untaught, boisterous : I. Cor. vi. 4. *buys-tous*, I. Tim. iii. 6.  
*braunchide* (3 sg. pret.), budded : Heb. ix. 4.  
*brenne* (inf.), burn : I. Cor. vii. 9. *brunden* (3 pl. pret.), Rom. i. 27. *brent* (p.p.), I. Cor. iii. 15.  
*brest* (2 sg. imper.), burst : Gal. iv. 27.  
*bryddes* (sb. pl.), birds : I. Cor. xv. 39.  
*bur* (sb.), violence, impetus : Heb. xi. 34.

*huriownyge* (pres. part.), budding : Heb. xii. 15.

*burum* (adj.), obedient : Gal. v. 7.

*bydon* (prep.), translation of Lat. *intra* : Heb. xi. 13 (perhaps from O.E. *bi þām*, preserving a weakened form of the article).

*bye ageyn* (inf.), redeem : Gal. iv. 5.

*byeng* (sb.), existence (Lat. *speciem*) : II. Cor. v. 7.

*bygge* (inf.), build : Rom. xv. 20.

*byhetande* (pres. part.), professing : I. Tim. ii. 10.

*byhetere* (sb.), promiser : Heb. vii. 22.

*byyng* (sb.), buying : Eph. i. 14.

## C

*caluere* (sb. gen. pl.), calves : Heb. ix. 12, 19.

*careynys* (sb. pl.), bodies, corpses : Heb. iii. 17.

*caytife* (adj. and sb.), captive : Rom. vii. 23. *caytyf*, Eph. iv. 8.

*caytyfnesse* (sb.), captivity : II. Cor. xi. 27. (Cp. *cheytyfnesse*.)

*chariows* (adj.), burdensome : II. Cor. xii. 14.

*chaundelabrys* (sb. pl.), candlesticks : Heb. ix. 2.

*chere* (sb.), face : II. Cor. iii. 7.

*cheytyfnesse* (sb.), captivity : Eph. iv. 8. (Cp. *caytyfnesse*.)

*chilthede* (sb.), childhood : II. Tim. iii. 15.

*chymbande* (pres. part.), tinkling : I. Cor. xiii. 1.

*chynalrye* (sb.), warfare : II. Cor. x. 4.

*circumcyded* (p.p.), circumcised : I. Cor. vii. 18.

*clarte(e)*, *clartye* (sb.), brightness : I. Cor. xv. 41.

*claryfyed* (p.p.), made glorious : II. Thess. i. 12.

*cloþ* (sb.), clothing : I. Cor. ix. 16.

*clyppande* (pres. part.), embracing : Tit. i. 9.

*coacyoun* (sb.), compulsion : II. Cor. i. 24.

*colacyoun* (sb.), contribution : Rom. xv. 26.

*comessacyouns* (sb. pl.), revellings : Rom. xiii. 13.

*commylton* (sb.), fellow-soldiers : Philem. 2.

*comunycacyoun* (sb.), communion : II. Cor. xiii. 13.

*comyne* (3 sg. pres. subj.), communicate, share : Gal. vi. 6. *comune*, I. Tim. v. 22. *comynde* (p.p.), Heb. ii. 14.

*comyne* (adj.), common : Rom. xiv. 14.

*comynyng* (sb.), communion : Heb. xiii. 16.

*concorporelys* (sb. pl.), members of the same body : Eph. iii. 6.

*confourme* (adj.), conformed : Rom. viii. 29.

*confusyd* (p.p.), ashamed : II. Cor. vii. 14.

*coniunctions* (sb. pl.), joints : Col. ii. 19.

*conparteners* (sb. pl.), partakers : Eph. iii. 6.

*conpownyde* (p.p.), formed : Rom. ix. 20.

*conseruant* (sb.), fellow-worker : Col. i. 7.

*constytute* (part. adj.), placed : I. Tim. ii. 2.

*consuetude* (sb.), custom : Rom. vi. 6.

*contrayen* (3 pl. pres.), are contrary : Gal. v. 17.

*conuersate* (adj.), conversant : Eph. ii. 3.

*conuykt* (p.p.), convinced : I. Cor. xiv. 24.

*correpcyoun* (sb.), rebuke : Tit. iii. 10.

*cotyledan* (adj.), daily : II. Cor. xi. 28.

*coveytyse* (sb.), covetousness : Rom. i. 29. *coveytyse*, Eph. iv. 19.

*coninable* (adj.), suitable, fitting : I. Cor. xvi. 12.

*countreseyng* (sb.), contradicting : II. Cor. x. 5.

*creature* (sb.), creation : Rom. i. 20.

*crymynatours* (sb. pl.), false accusers : II. Tim. iii. 3.

*calpe* (sb.), guilt, sin : Heb. viii. 7.

*cumlyngys* (sb. pl.), foreigners : Eph. ii. 19.  
*curacyoun* (sb.), healing : I. Cor. xii. 30.  
*curroure bïfore* (sb.), forerunner : Heb. vi. 20.  
*curyously* (adv.), inquisitively : II. Thess. iii. 11.  
*cyrsumcyse* (part. adj.), circumcised : I. Cor. vii. 18.  
*cytha* (adj. and sb.), Scythian (Lat. *Scitha*) : Col. iii. 11.

## D

*dalt* (p.p.), shared, given : I. Cor. xiii. 3; Heb. ii. 14.  
*debatyde* (3 sg. pret.), destroyed : Gal. i. 23.  
*debonere* (adj.), gentle, meek : I. Tim. iii. 3.  
*debonerte* (sb.), meekness : Col. iii. 12. *debonertee*, Phil. iv. 5.  
*decrease* (sb. pl.), decrees : Eph. ii. 15.  
*dede* (sb.), function : Rom. xii. 4.  
*defamyl* (p.p.), spread abroad (Lat. *difframatus*) : I. Thess. i. 8.  
*defayle* (2 pl. pres. subj.), fail : Eph. iii. 13.  
*defenderys* (sb. pl.), guardians : Gal. iv. 2.  
*defende* (inf.), forbid : I. Cor. xiv. 39.  
*defoutlyn* (3 pl. pres.), defile : I. Cor. vi. 18. *defaylyd* (p.p.), Tit. i. 15.  
*dele* (sb.), part, share : II. Cor. ii. 5.  
*demere* (sb.), judge : Heb. xii. 23.  
*departe* (inf.), separate : Rom. viii. 35. 39. *departid* (p.p.), Rom. i. 1.  
*depose* (sb.), charge, thing entrusted : II. Tim. i. 14.  
*derworþest* (adj.), most beloved : Rom. xii. 19.  
*descryues* (3 sg. pres.), distinguishes : Rom. xiv. 23. *discryues*, I. Cor. iv. 7.  
*despenderys* (sb. pl.), stewards : I. Cor. iv. 1. (Cp. *dispensor*.)  
*despousyd* (p.p.), espoused : II. Cor. xi. 2.  
*despyt* (sb.), scorn : Rom. ix. 21.  
*despytis* (pl.), mockings : Heb. xi. 36.

*deuysed* (p.p.), divided (Lat. *divisus*) : I. Cor. vii. 33.  
*deyþyng* (sb.), dying : Heb. vii. 28.  
*deyne* (3 sg. subj. pres.), dignify : II. Thess. i. 11.  
*discessyoun* (sb.), dissension : II. Thess. ii. 7.  
*discruiere* (sb.), discerner : Heb. iv. 12.  
*dispensor* (sb.), treasurer, steward : Rom. xvi. 23. *dispensarys* (pl.), I. Cor. iv. 2. *dyspensere* (sg.), I. Cor. iv. 3. (Cp. *despenderys*.)  
*disuse* (1 sg. pres. subj.), use wrongfully : I. Cor. ix. 18.  
*docible* (adj.), apt to teach : II. Tim. ii. 24.  
*doctours* (sb. pl.), teachers : I. Cor. iii. 21.  
*doddyd* (p.p.), shorn : I. Cor. xi. 6.  
*dole* (sb.), share : I. Cor. x. 17, 30.  
*don aboute* (1 pl. pres.), put on (clothes) : I. Cor. xii. 23.  
*dresse* (3 sg. pres. subj.), direct : I. Thess. iii. 11.  
*drunkclew* (sb.), drunkard : I. Cor. v. 11.  
*durn* (inf.), dare : Phil. i. 14.  
*dyffydence* (sb.), distrust : Eph. ii. 2.  
*dyghte* (2 sg. imper.), prepare : Phil. 22.  
*dysceyuyngys* (sb. pl.), deceptions : II. Cor. xi. 3.  
*dyuersys* (3 sg. pres.), differs : Gal. iv. 1.  
*dyuysyd* (p.p.), appointed, assigned : I. Cor. iii. 5.

## E

*Ebrue* (sg.), *Ebrues* (pl.), Hebrew(s), Phil. iii. 5; *Ebruyis*, II. Cor. xi. 22.  
*edderys* (sb. pl.), adders : Rom. i. 23. (Cp. *nedders*.)  
*edyffyd* (p.p.), built : I. Cor. iii. 14.  
*eldlys* (3 sg. pres.), grows old : Heb. viii. 13.  
*egeste* (sb.), indigence : II. Cor. viii. 13.  
*ekyng* (sb.), increase : Eph. iv. 16.  
*emys* (sb. pl.), grandchildren (Lat. *neptes*) : I. Tim. v. 4.

*enemytese* (sb. pl.), enmities : Eph. ii. 14.  
*enervyd* (p.p.), enervated : I. Cor. vi. 9.  
*enhausnyd* (p.p.), exalted : II. Cor. xi. 7.  
*enhaustyd* (p.p.), exercised : Heb. v. 14.  
*enownryd* (p.p.), adorned : I. Tim. iii. 2.  
*enstore* (inf.), store up : Eph. i. 10.  
*entente* (sb.), heed : I. Cor. vii. 5.  
*entre* (sb.), entry : I. Thess. i. 9 ; ii. 1.  
*erye* (inf.), plough : I. Cor. ix. 10.  
*euyr* (adj.), fellow : Phil. iv. 3.  
*euyrhede* (sb.), equality : II. Cor. viii. 14.  
*ewangelysen* (inf.), *ewangelisen*, preach : Rom. x. 15.  
*exacerbacyoun* (sb.), provocation : Heb. iii. 8.  
*exercitacyoun* (sb.), exercise : I. Tim. iv. 8.  
*excylande* (pres. part.), exhorting : II. Cor. v. 20.  
*excytede* (3 sg. pret.), raised up : Rom. ix. 17. *excityde*, Rom. x. 9.  
*expert* (p.p.), tried : Heb. xi. 36.  
*experymet* (sb.), test, proof : II. Cor. ii. 9.  
*expoliacyoun* (sb.), putting off : Col. ii. 11.  
*eyghlende* (num. adj.), eighth : Phil. iii. 5.  
*eyr* (sb.), air : I. Thess. iv. 17.  
*eyr* (sb.), heir : Gal. iv. 1.  
*eyper in oþer* (pron.), one in another (Lat. *in vicem*) : Rom. xiv. 19.  
*eyper oþer* (pron.), one another : I. Cor. vii. 5. *eyper oþer*, Tit. iii. 3.  
*eyper ooper*, Heb. x. 24.

## F

*face* (sb.), presence : II. Cor. x. 1.  
*facultees* (sb. pl.), means : I. Cor. xiii. 3. *facultese*, II. Cor. viii. 3.  
*fadernesse* (sb.), paternity : Eph. iii. 15.  
*fullas* (sb.), deceitfulness : Heb. iii. 13.  
*fulle* (3 pl. pres. subj.), befall, con-

cern : II. Cor. vii. 11. *fullys* (3 sg. pres.), I. Cor. ix. 16.  
*fullyd* (p.p.), come to nothing : Rom. ix. 6.  
*fulylede* (3 sg. pret.), was lacking : Rom. vi. 20.  
*fayrhed* (sb.), beauty : I. Cor. i. 17.  
*felowly (of)* (adj.), associated with : Heb. x. 33.  
*femel* (adj.), female : Col. iii. 11.  
*fer* (prep.), for : Eph. ii. 13, 17.  
*ferdnesse* (sb.), fear : I. Cor. xvi. 10.  
*feren* (inf.), make afraid : II. Cor. x. 9.  
*feyengys* (sb. pl.), filth (Lat. *purgamenta*) : I. Cor. iv. 13.  
*ficchyd* (p.p.), pitched : Heb. viii. 2.  
*firstehedis* (sb. pl.), firstfruits : II. Thess. ii. 13.  
*flecchyng* (pres. part.), yielding, weak : Rom. iv. 19. *flicchande*, Eph. iv. 14.  
*folc* (sb.), Gentiles : Rom. i. 13, etc.  
*foltid* (p.p. as adj.), foolish : II. Tim. ii. 23. *foltyd*, I. Cor. i. 27.  
*foltnesse* (sb.), foolishness : II. Cor. xi. 17.  
*foltysch* (adj.), foolish : I. Cor. i. 25.  
*folty* (adj.), foolish : I. Cor. iii. 19.  
*folynesne* (sb.), foolishness : I. Cor. i. 21.  
*fordounde* (pres. part.), destroying : II. Cor. x. 4.  
*fore* (temp. adv.), before : Rom. xiv. 15.  
*forgiffande* (pres. part.), foregoing : Eph. vi. 9.  
*forlefst* (p.p.), abandoned : II. Cor. iv. 9.  
*forme* (sb.), example : II. Thess. iii. 9. *fourme*, Rom. v. 14.  
*forthenke* (inf.), repent, regret : II. Cor. vii. 8.  
*forþeward* (adv.), forward : II. Cor. xiii. 11. *forþewardys*, Phil. iv. 8.  
*fourmyng* (sb.), creation : I. Cor. viii. 1.  
*foylde* (p.p. pl.), defiled : Heb. ix. 13. *fuglyd*, Tit. i. 15. *fyglyd*, I. Tim. i. 9.  
*frequence* (sb.), a large number : Heb. xii. 22.

*frohepen* (adv.), from hence : II. Cor. xiii. 11. *fro hethyn*, I. Thess. iv. 1. *fyrele* (p.p. pl.), fiery : Eph. vi. 16.

## G (3)

\**gate* (sb.), way, entrance : Rom. i. 10, etc.  
*gate* (sb.), gate : Heb. xiii. 12.  
*gayte* (sb. pl.), goats : Heb. ix. 12.  
*gayt*, Heb. ix. 13, 19. *gaytis*, Heb. xi. 37. *geyte*, Heb. x. 4.  
*gentyly* (adv.), like a Gentile : Gal. ii. 14.  
*gerde* (sb.), rod, sceptre : I. Cor. iv. 21; Heb. i. 8.  
*gerne* (adj., adv.), frequent(ly) : II. Cor. viii. 22; I. Tim. v. 23.  
*get* (p.p.), poured : Tit. iii. 6.  
*ghe* (adv.), yea, even : II. Cor. viii. 18, etc. *ge*, I. Cor. ii. 10.  
*glade* (2 pl. imperat.), rejoice : Rom. xv. 11. *gladid* (p.p.), Rom. xv. 24.  
*gok* (sb.), yoke : II. Cor. vi. 14.  
*gostly* (adj.), spiritual : Rom. xv. 13. *goistly*, Gal. vi. 1.  
*graffyde* (p.p.), grafted : Rom. xi. 24.  
*grete* (inf.), weep : Rom. xii. 15.  
*Grecus* (sb. pl.), Greeks : Rom. i. 14.  
*ground* (sb.), foundation : Rom. xv. 20.  
*grucche* (inf.), complain : I. Cor. x. 10. *grucched* (p.p.), I. Cor. x. 10.  
*gyne* (inf.), begin : Heb. viii. 8.

## H

*haberioun* (sb.), habergeon : Eph. vi. 14.  
*habitable* (sb.), habitation : Eph. ii. 22.  
*halweys* (sb. pl.), saints : I. Cor. iv. 9.  
*half* (sb.), side : Rom. viii. 34.  
*handely* (adv.), with hands : Heb. ix. 24.  
*huffere* (sb.), heifer : Heb. ix. 13.  
*hule* (sb.), salvation : Rom. i. 16, etc. *hude*, II. Tim. iii. 15.  
*hulyd* (p.p.), healed : Heb. xii. 13.

*helyd* (p.p.), hidden : Rom. xvi. 25.  
*helye* (sb.), Elias : Rom. xi. 2.  
*heneforward*, henceforward : Eph. vi. 10.

*herendys* (sb. pl.), errands : II. Tim. ii. 4.

*hepenly* (adv.), in a heathen manner : I. Cor. xii. 2.

*heppen* (adv.), hence : Rom. x. 6.  
*hepin*, Gal. vi. 17. *hepen*, Phil. iv. 8.

*heue* (vp) (3 sg. pres. subj.), exalt : II. Cor. xii. 7.

*heuyson* (adj.), troublesome : Gal. vi. 17.

*heynesse* (sb.), height : II. Cor. iv. 7.  
*hcyues*, I. Tim. ii. 2. *heygnesse*, Rom. xi. 33. *heghnesse*, I. Cor. ii. 1.

*hidous* (adj.), terrible : Heb. x. 31.  
*holding* (up) (sb.), forbearance : Rom. iii. 25.

*holetis* (sb. pl.), huts, tents : Heb. xi. 9.

*holocaustomys* (sb. pl.), sacrifices : Heb. x. 6, 8.

*homlyest* (adj.), those of the household (Lat. *domesticos*) : Gal. vi. 10.

*hoost* (sb.), sacrifice, offering : Eph. v. 2. *hoostis* (pl.), Heb. ix. 23.  
*hostis*, Heb. vii. 27.

*hore* (sb.), whore : I. Cor. vi. 15, 16.  
*hoore*, Heb. xi. 31.

*hospitale* (adj.), hospitable : I. Tim. iii. 2. *hospital*, Tit. i. 8.

*hospitallitee* (sb.), hospitality : Rom. xii. 13.

*hostage* (sb.), lodging, entertainment : I. Tim. v. 10; Philem. 22.

*hostager* (sb.), host (Lat. *hospes*) : Rom. xvi. 23.

*hostagers* (sb. pl.), strangers : Eph. ii. 12.

*hucche* (sb.), vessel, pot : Heb. ix. 4.  
*hlyd* (p.p.), covered, protected : Rom. iv. 7.

## I (J)

*Iewly* (adv.), like a Jew : Gal. ii. 14.  
*illustracion* (sb.), manifestation : II. Thess. ii. 8.

*incallys* (3 sg. pres.), invokes : Rom. x. 13.

*inchoacyoun* (sb.), beginning : Heb. vi. 1.

*indesymently* (adv.), continually : Heb. x. 1.

*inhoneste* (adj.), dishonourable : I. Cor. xii. 23.

*inopye* (sb.), poverty : II. Cor. viii. 9.

*insell* (p.p.), imposed : Heb. ix. 10.

*instande* (2 sg. imper.), continue : I. Tim. iv. 16; (2 pl. imper.) Col. iv. 2.

*instandis* (3 sg. pres.), is present : II. Thess. ii. 3.

*instandyng* (pres. part. as adj.), present : I. Cor. vii. 26.

*instaunce* (sb.), things present : Rom. viii. 38; business : II. Cor. xi. 28; perseverance : Eph. vi. 18.

*inuestigable* (adj.), unsearchable : Rom. xi. 33.

*inwit* (sb.), conscience : I. Cor. x. 13.

*jointure* (sb.), joint : Eph. iv. 16.

*inuctures* (sb. pl.), Heb. iv. 12.

*ioye ageyn* (inf.), boast : Rom. xi. 18.

*Ieurye* (sb.), Jewry, the Jewish religion : Gal. i. 14.

*Iwe* (sb.), Jew : Col. iii. 11.

## K

*kennande* (pres. part.), instructing : Tit. ii. 12.

*kenners* (sb. pl.), teachers : Heb. xii. 9.

*knowleche* (to) (inf.), acknowledge : Rom. xiv. 11.

*knuyghthode* (3 sg. pres. subj.), fight : I. Tim. i. 18. *knyghthodyde* (3 sg. pret.), I. Cor. ix. 7.

*kok* (sb.), scarlet (Lat. *coccinea*) : Heb. ix. 19.

*kosse* (sb.), kiss : Rom. xvi. 16.

*kunnyn* (sb.), knowledge : Rom. x. 2.

*kynde* (adj.), thankful (Lat. *grati*) : Col. iii. 15.

## L

*laghful* (adj.), lawful : I. Cor. vii. 2. (Cp. *leefful*.)

*Laodicie* (sb. pl.), Laodiceans : Col. ii. 1.

*last* (conj.), lest : Rom. xi. 21.

*leefful* (adj.), lawful : I. Cor. viii. 1.

*lefful*, I. Cor. vi. 12. (Cp. *laghful*.)

*leeftyng* (sb.), faith : Rom. iv. 24.

*lefe* (inf.), believe in : Rom. x. 14.

*leuyde* (3 sg. pret.), Gal. iii. 6.

*leeftyd* (3 pl. pret.), Rom. x. 14.

*leenyd* (p.p.), Rom. ix. 33.

*leste* (2 pl. imper.), lift : Heb. xii. 12.

*legacyoun* (sb.), embassy : II. Cor. v. 20. *legacion*, Eph. vi. 20.

*legalys* (sb. pl.), ordinances : Col. ii. 20.

*lele* (adj.), faithful, Christian : I. Cor. vii. 14. *leale*, I. Tim. vi. 2.

*lene* (inf.), lend, supply, pay : II. Cor. ix. 10. *lenyn* (2 pl. pres.), Rom. xiii. 6.

*lepe* (sb.), basket : II. Cor. xi. 33.

*leste* (superl. adj.), least : Eph. iii. 8.

*lesyng* (sb.), lying : Rom. i. 25.

*lette* (inf.), hinder : I. Cor. xvi. 9.

*lettyde* (3 sg. pret.), Gal. v. 7.

*letted* (p.p.), Rom. i. 13. *lett*, Rom. xv. 22.

*letyn* (p.p.), let (down) : II. Cor. xi. 33.

*leuest* (superl. adj.), dearest : Eph. vi. 21.

*leueyne* (sb.), leaven : Gal. v. 9.

*lofyng* (sb.), praise : Eph. i. 6.

*longawynmyte* (sb.), long-suffering : II. Cor. vi. 6.

*lordschype* (inf.), rule : Rom. vi. 9.

*lordschipe*, Rom. vi. 14, xiv. 9.

*louys* (sb. pl.), loaves : Heb. ix. 2.

*lyf* (adj.), alive : Eph. vi. 3.

*lyflode* (sb.), livelihood : II. Cor. vi. 4.

*lyght* (adv.), lightly : II. Cor. iv. 17.

*lyghthede* (sb.), levity : II. Cor. i. 17.

*lyghtschype* (sb.), ease : I. Cor. vii. 35.

*lyghyng* (sb.), diminution : Rom. xi. 12.

*lytylwhat* (pron.), somewhat, a little : II. Cor. xi. 1. *litylwhat*, II. Cor. xi. 16.

## M

- macedonyse* (sb. pl.), Macedonians : Rom. xv. 26.  
*manas* (sb.), menace : Eph. vi. 9.  
*manslau3tys* (sb. pl.), murders : Rom. i. 29. *manslaghtys*, Gal. v. 21.  
*margarytis* (sb. pl.), pearls : I. Tim. ii. 9.  
*marye* (sb.), marrow : Heb. iv. 12.  
*maumetys* (sb. pl.), idols : I. Cor. viii. 13. *maumetis*, I. Cor. xii. 2.  
*mawmetus*, I. Thess. i. 9.  
*meke* (3 sg. pres. subj.), humble : II. Cor. xii. 21. *mekande* (pres. part.), II. Cor. xi. 7.  
*mene* (adj.), middle : Eph. ii. 14.  
*mene* (sb.), mediator : Gal. iii. 20.  
*meengyd* (p.p.), mingled : I. Cor. v. 9, 11. *meengyd*, Heb. iv. 2.  
*mercynd* (pres. part.), showing mercy : Rom. ix. 15.  
*merknesse* (sb.), darkness : Eph. iv. 18.  
*meyne* (sb.), household : Col. iv. 15.  
*moeble* (adj.), movable : Heb. xii. 27.  
*moeynd* (p.p.), moved : II. Thess. ii. 2.  
*molles* (sb. pl.), effeminate persons : I. Cor. vi. 9.  
*monestyn* (3 pl. pres.), admonish : I. Thess. v. 12.  
*moun* (3 pl. pres.), can : Heb. ix. 9; Heb. x. 11.  
*moystys* (3 sg. pres.), moistens, waters : I. Cor. iii. 7. *moystide* (3 sg. pret.), I. Cor. iii. 6.  
*mysbeleue* (sb.), unbelief : Col. iii. 6. *mysbeleue*, Eph. v. 6. *mysbileue*, Rom. xi. 20.  
*mystrestande* (pres. part.), unbelieving : Eph. ii. 2.

## N

- nat* (adv.), not : II. Tim. iv. 8. (Cp. *ne*, *nou3t*).  
*ne* . . . *not* (double neg. adv.), not : Rom. viii. 32. (Cp. *nat*, *nou3t*).  
*nedande* (pres. part.), lacking : Heb. xi. 37.

- nedders* (sb. pl.), adders : I. Cor. x. 9. *nedderys*, Rom. iii. 13. (Cp. *edderys*).  
*negh* (adj.), near : Rom. x. 8. *neegh*, Heb. viii. 13. *neygh*, Eph. ii. 17.  
*negher* (comp.), Rom. xiii. 11.  
*neer*, Heb. vi. 9. *neest* (superl.), next, almost, Heb. vi. 8.  
*neghe* (inf.), approach : Rom. xiii. 12. *nei3ande* (pres. part.), Heb. x. 25. *negheil* (p.p.), Heb. xii. 18.  
*neomenye* (sb.), new moon : Col. ii. 16.  
*nepeless* (adv.), nevertheless : Eph. v. 33. *nepeles*, I. Cor. vi. 12.  
*nepelesse*, I. Cor. viii. 6. *nepeles*, I. Cor. ix. 2.  
*neuer þe latere* (adv.), nevertheless : I. Cor. i. 28.  
*noldist* (2 sg. pres. neg.), thou wouldst not : Heb. x. 5, 8.  
*norsche* (3 sg. pres. subj.), nourish : I. Cor. xi. 14. *nurschis* (3 sg. pres. ind.), Eph. v. 29. *nurschid* (p.p.), I. Tim. iv. 6.  
*noper* . . . *noper* (conj.), neither . . . nor : I. Cor. vii. 19. *noper* . . . *nor*, Rom. viii. 38. *nopþer* . . . *nor*, II. Thess. ii. 2. *noþer* . . . *nor*, I. Tim. i. 7. *noyþer* . . . *nor*, Gal. v. 6. *neyþer* . . . *ne*, I. Cor. xi. 11.  
*nou3t* (adv.), not : I. Cor. vi. 9. (Cp. *nat*, *ne*).  
*noyed* (p.p.), wronged : Philem. 18.  
*noyouse* (adj.), harmful : I. Tim. vi. 9.  
*nys* (3 sg. pres. neg.), is not : Col. iii. 11.

## O

- obeische* (inf.), obey : Rom. i. 5.  
*obesche*, Rom. vi. 12.  
*oblyschid* (p.p.), subject to : Heb. ii. 15.  
*obsecracyouns* (sb. pl.), supplications : I. Tim. ii. 1.  
*offendycule* (sb.), cause of offence : Rom. xiv. 13.  
*one* (adj.), alone : Rom. xi. 3.  
*oostys* (sb. pl.), sacraments : I. Cor. x. 18.

- opyn* (adj.), evident : Rom. xiv. 15.  
*opyneschewyng* (sb.), revelation :  
 II. Cor. iv. 2.  
*opytulacyouns* (sb. pl.), aids, helps :  
 I. Cor. xii. 28.  
*ordeynere* (sb.), ruler : I. Tim. iii. 4.  
*os* (conj.), as : I. Cor. x. 15.  
*osyere* (sb.), osier : Rom. xi. 17.  
*oseere*, Rom. xi. 24. (Lat. *oleaster*.)  
*oþer* (conj.), or : Rom. ix. 21.  
*oþþer* (pron.), another : Rom. xv.  
 14. *oþpere* (pl.), others : Tit. ii. 3.  
*oþper . . . or* (conj.), either . . . or :  
 I. Cor. viii. 5. *oyþer . . . or*,  
 I. Cor. xiv. 6. *oiþer . . . or*, II.  
 Thess. ii. 15. (Cp. *noþer . . .*  
*noþer*.)  
*oþþer oþer* (pron.), one another :  
 Rom. xiv. 13. *oþper oþper*, I.  
 Thess. iv. 9. *oiþer oþper*, I.  
 Thess. v. 11. *oyþer oþper*, I.  
 Thess. iv. 18.  
*o twynne* (adv.), asunder, apart :  
 Gal. v. 15. (Cp. *atwynne*.)  
*oueral* (adv.), everywhere : I. Cor.  
 iv. 17.  
*ouerborn* (p.p.), translated : Col. i.  
 13.  
*ouergo* (1 pl. pres. subj.), surpass :  
 Rom. iii. 9.  
*ouergrowys* (3 sg. pres.), increases  
 exceedingly : II. Thess. i. 3.  
*ouergyuēn* (p.p.), given up, spent :  
 II. Cor. xii. 15.  
*ouerordeyne* (3 sg. pres. subj.), add  
 to : Gal. iii. 15.  
*ouerthwert* (adj.), perverse, quarrel-  
 some : II. Tim. iii. 4.  
*ouerthwertly* (adv.), perversely, fro-  
 wardly : I. Cor. xiii. 4.  
*out-takyn* (prep.), except : I. Cor.  
 vi. 18.  
*owes* (3 sg. pres.), ought : I. Cor. xi.  
 10. *owyn* (3 pl. pres.), Rom.  
 xv. 1. *owyle* (3 sg. pret.), Heb.  
 ii. 17.
- P
- parcenerys* (sb. pl.), partakers,  
 sharers : Rom. xv. 27. *parce-  
 ners*, I. Cor. x. 18. *parsoners*,  
 Heb. iii. 1. *percenerys* (pl.), Eph.  
 v. 7.
- parte* (1 pres. subj.), impart, share :  
 Rom. i. 11.  
*partye* (sb.), part : Rom. xi. 25.  
 (As plur. Rom. x. 18.)  
*partye, of* (adv.), partly, imper-  
 fectly : II. Cor. i. 14.  
*passk* (sb.), passover : I. Cor. v. 7.  
*pedagogue* (sb.), schoolmaster : Gal.  
 iii. 25.  
*perysche* (inf.), perish : Rom. ii. 12.  
*persche*, I. Cor. viii. 11.  
*perse* (inf.), pierce : II. Cor. iii. 14.  
*perveyande* (pres. part.), providing :  
 Rom. xii. 19. (Cp. *purveyen*.)  
*pesande* (pres. part.), reconciling :  
 Col. i. 20.  
*peyne* (sb.), punishment : Rom. i.  
 18.  
*Philipensys* (sb. pl.), Philippians :  
 Phil. iv. 15.  
*pistelle* (sb.), epistle : Rom. xvi. 22.  
*pistyl*, II. Cor. iii. 2. *pistyls*  
 (pl.), I. Cor. xvi. 3. *pystolys*  
 (pl.), II. Cor. iii. 1. *pystle*, I.  
 Cor. v. 9. *pystyl*, II. Cor. iii.  
 3.  
*pleynt* (sb.), cause of complaint (Lat.  
*querela*) : I. Thess. iii. 13. *playnt*,  
 Phil. ii. 15.  
*postulacyouns* (sb. pl.), interces-  
 sions : I. Tim. ii. 1.  
*potestate* (sb.), power, authority :  
 Rom. xiii. 2.  
*pounce* (sb.), Pontius : I. Tim. vi.  
 13.  
*poyntys* (sb. pl.), marks : Gal. vi.  
 17.  
*prente* (sb.), print : Heb. i. 3.  
*prepucye* (sb.), uncircumcision :  
 Rom. ii. 25, etc.  
*pressure* (sb.), affliction : II. Cor.  
 i. 4.  
*preuost* (sb.), provost, governor : II.  
 Cor. xi. 32. (Cp. *prouostys*.)  
*pryncypate* (sb.), principality : I.  
 Cor. xv. 24. *pryncipatus* (pl.),  
 Rom. viii. 38.  
*primtyuys* (sb. pl.), the firstborn :  
 Heb. xi. 28.  
*prue* (adj.), secret : Rom. ii. 29.  
*pryne*, Rom. xi. 25.  
*priued* (p.p.), deprived : I. Tim. vi.  
 5.

*pruylte* (sb.), mystery, secret : Rom. xvi. 25. *pruytlee*, Rom. xi. 25.  
*proffable* (adj.), worthy of approval : II. Tim. ii. 15.  
*promysseyoun* (sb.), promise : Eph. ii. 12. *promysseyouns* (pl.), Gal. iii. 16.  
*propicyatorye* (sb.), mercy-seat. (Lat. *propitiatorium*) : Heb. ix. 5.  
*prouostys* (sb. pl.), provosts, governors : Heb. xiii. 7. (Cp. *preuost*.)  
*punissyoun* (sb.), punishment : Rom. xi. 27.  
*punschild* (p.p.), punished : I. Thess. ii. 2.  
*purueyen* (1 pl. pres.), provide : II. Cor. viii. 21. (Cp. *perueyande*.)  
*put ageyn* (p.p.), cast off, repelled : Rom. xi. 1.  
*put to* (p.p.), imputed : Rom. iv. 4.  
*pyleer* (sb.), pillar : I. Tim. iii. 15.  
*pylerys* (pl.), Gal. ii. 9.

## Q

*quenys* (sb. gen. pl.), old women's : I. Tim. iv. 7.  
*queynte* (adj.), wise : Rom. xii. 16.  
*queyntyse* (sb.), prudence : I. Cor. i. 19.  
*quykne* (inf.), quicken : Gal. iii. 21.  
*quyknyde* (3 sg. pret.), Rom. vii. 9. *quyknyed* (p.p.), Eph. ii. 5.

## R

*raueyn* (sb.), robbery : Heb. x. 34.  
*raueynour* (sb.), robber : I. Cor. v. 11. *raueynoures* (pl.), I. Cor. v. 10.  
*recuse* (2 pl. pres. subj.), refuse : Heb. xii. 25.  
*redye* (inf.), make ready, direct (translation of Lat. *common-faciat*) : I. Cor. iv. 17.  
*refete* (2 sg. imper.), refresh : Philem. 20.  
*refreyne* (inf.), restrain : Heb. ix. 10.  
*releff* (sb.), remnant : Rom. ix. 27.  
*remordyd* (p.p.), made remorseful : I. Cor. iv. 4.  
*remuyd* (p.p.), removed : II. Cor. v. 8.  
*reprobacyoun* (sb.), disannulling : Heb. vii. 18.

*repromysseyoun* (sb.), promise : Heb. xi. 9.  
*repugnaunde* (pres. part.), striving against : Heb. xii. 4. *repungnyng*, Rom. vii. 23.  
*resoun* (sb.), account : Rom. xiv. 12.  
*reuoake* (inf.), bring back : Rom. x. 7.  
*rewnus* (sb. plur.), kingdoms, realms : Heb. xi. 33.  
*ri3thalf* (sb.), right side : Heb. x. 12.  
*ri3ttretande* (pres. part.), handling aright : II. Tim. ii. 15.

## S

*sadde* (adj.), solid : Heb. v. 12.  
*safer* (inf. ger.), savour, consider : I. Cor. x. 13. *sauere* (inf.), Rom. xv. 5. *sauoure*, Rom. xi. 20. *sauoure*, Rom. xii. 3.  
*sawyd* (p.p.), sawn : Heb. xi. 37.  
*scarsly* (adv.), sparingly. *skarsly*, II. Cor. ix. 6.  
*schame* (1 sg. pres.), am ashamed : Rom. i. 16.  
*schameful* (adj.), modest : I. Tim. iii. 2.  
*schap* (sb.), creation : Heb. ix. 11.  
*schapen* (p.p.), created : Eph. iii. 9. *schapyd*, Eph. ii. 10. *schop* (3 sg. pret.), Col. iii. 10. *schapide*, Heb. xi. 7.  
*schilde* (3 sg. pres. subj.), forbid : Rom. iii. 4. *shilde*, Rom. iii. 6. *scyld*, Rom. vi. 2. *schyld*, I. Cor. vi. 15.  
*schende* (inf.), shame : I. Cor. i. 27.  
*schent* (p.p.), Rom. x. 11.  
*schrewe* (adj.), crooked, vicious : Phil. ii. 15.  
*seculer* (adj.), eternal : II. Tim. i. 9.  
*seculers* (adj. pl.), worldly : Tit. ii. 12.  
*seculerys* (sb. pl.), laymen : Rom. xiii. 1.  
*secke* (adj.), sick : Rom. xv. 7. *syk*, Rom. v. 6. *sik*, I. Cor. viii. 7. *syke*, Rom. xiv. 1.  
*sengyl* (adj.), each, single : Rom. xii. 5. *sengyle*, Heb. x. 3. *syngyl*, Heb. iii. 13.

- serud* (p.p.), seared : I. Tim. iv. 2.  
*siþ* (sb.), time : II. Cor. i. 23. *syþis*  
 (pl.), Heb. i. 1.  
*siþen* (conj.), since : Rom. ii. 14.  
*syþen*, I. Cor. viii. 7.  
*sla3te* (sb.), slaughter : Heb. vii. 1.  
*slaw3te*, Heb. xi. 37.  
*slears* (sb. pl.), slayers : I. Tim.  
 i. 9.  
*sleke* (inf.), quench : Eph. vi. 16.  
*slekket* (2 pl. imper.), I. Thess. v.  
 19. *slekkyl* (p.p.), Heb. xi. 34.  
*sleyghte* (sb.), cunning : Eph. iv. 14.  
*slyden* (p.p.), slipped : Gal. vi. 1.  
*soiþ* (adj.), true : Tit. i. 13.  
*soget* (sb.), subject : Rom. iii. 19.  
*suget*, Rom. viii. 7. *subiekt*, Rom.  
 viii. 20.  
*somet* (sb.), top : Heb. xi. 21.  
*somynng* (sb.), ? meeting, assembly  
 ( ? O.E. *somnung* ; ? O.F. *somme*) :  
 Heb. xi. 35.  
*sopnesse* (sb.), truth : Rom. i. 18.  
*sooþnes*, II. Thess. ii. 12.  
*soun* (sb.), sound : Rom. x. 18.  
*soun*, Heb. xii. 19.  
*speden* (3 pl. pres.), are expedient :  
 I. Cor. vi. 12.  
*speedful* (adj.), efficacious : Heb. iv.  
 12.  
*speryl* (p.p.), shut in : Gal. iii. 23.  
*sprynkus* (3 sg. pres.), sprinkles :  
 Heb. ix. 19. *sprynge* (3 sg.  
 pret.), Heb. ix. 21. *sprengl* (p.p.),  
 Heb. x. 22. *sprungyn* (p.p.), Heb.  
 ix. 13.  
*spyce* (sb.), kind, form (Lat. *specie*) :  
 I. Thess. v. 22 ; II. Tim. iii. 5.  
*staat* (sb.), status, position : Heb.  
 ix. 8.  
*stable* (1 sg. pres.), establish : Gal.  
 ii. 18. *stablyn* (1 pl. pres.), Rom.  
 iii. 31. *stabtyl* (p.p.), Rom. iv.  
 17. *stabled*, Rom. v. 19. *stablid*,  
 Heb. ii. 7. *stablide*, Heb. vii. 28.  
*stalworþe* (adj.), powerful : II. Cor.  
 x. 10.  
*stande tylle* (2 pl. pres. subj.), assist :  
 Rom. xvi. 2.  
*sternes* (sb. pl.), stars : Rom. iv. 18.  
*sternys*, Heb. xi. 12.  
*steye* (inf.), climb : Rom. x. 6.  
*stye* (3 sg. pret.), Eph. iv. 10.  
*stoulande into* (pres. part.), continu-  
 ing in : Rom. xii. 12.  
*stonene* (adj.), made of stone : II.  
 Cor. iii. 3, 7.  
*strenkthyl* (p.p.), strengthened :  
 Eph. iii. 16.  
*streynes* (3 sg. pres.), constrains :  
 II. Cor. v. 14.  
*strift* (sb.), strife : I. Cor. ix. 25.  
*stryft*, Eph. vi. 12.  
*sturble* (3 pl. pres.), disturb : Gal.  
 v. 12.  
*sturbs* (3 sg. pres.), disturbs : Gal.  
 v. 10.  
*styryl* (p.p.), moved away from,  
 absent from, (Lat. *peregrinatur*) :  
 II. Cor. v. 6.  
*suffrende* (pres. part.), long-suffer-  
 ing : I. Thess. v. 14.  
*sumdeel* (adv.), partly : Eph. ii. 9.  
*sumdele*, II. Cor. ix. 3.  
*superedyffe* (3 sg. pres. subj.), build  
 above : I. Cor. iii. 12.  
*superflue* (adj.), superfluous : II.  
 Cor. ix. 1.  
*surabundauntli* (adv.), superabun-  
 dantly : Eph. iii. 20.  
*sustynuce* (sb.), patience, endur-  
 ance : I. Thess. i. 3.  
*susurracyouns* (sb. pl.), whisperings :  
 II. Cor. xii. 20.  
*susurrus* (sb.), whispering : Rom.  
 i. 29.  
*suye* (inf.), follow : Rom. xi. 14.  
*sue* (2 pl. imper.), I. Cor. xiv. 1.  
*suwe* (1 pl. pres.), Heb. iv. 16.  
*suee* (2 sg. imper.), I. Tim. vi. 11.  
*sware* (sb.), oath : Gal. iii. 17.  
*swyþe* (adv.), quickly, quite : Rom.  
 xvi. 20.  
*sygnacle* (sb.), seal : Rom. iv. 11.  
*syker* (adj.), sure, secure : Rom. iv.  
 16. *sykyr*, Heb. vi. 19.  
*sylucrym* (adj.), made of silver : II.  
 Tim. ii. 20.  

T

*takyns* (sb. pl.), tokens : Rom. xv.  
 19.  
*tane* (p.p.), taken : Rom. i. 5, etc.  
*tan*, I. Cor. iv. 7, etc.  
*tempordes* (sb. pl.), worldly posses-  
 sions : II. Cor. vi. 10.

*temprande* (pres. part.), obeying (Lat. *obtemperantibus*): Heb. v. 9.  
*tent* (sb.), attention, heed: I. Cor. xv. 36.  
*Tesalonycens* (sb. pl.), Thessalonians: II. Thess. i. 1.  
*panne* (adv.), then: I. Cor. iv. 5.  
*pedyr* (adv.), thither: Rom. xv. 24.  
*thees* (sb. pl.), thighs, loins: Heb. vii. 10. *thyes*, Eph. vi. 14.  
*pemaine* (art. + sb.), the household: Rom. xvi. 5.  
*pen* (conj.), than: I. Cor. xiv. 19.  
*penne* (adv.), thence: Rom. xv. 24.  
*therfe* (adj.), unleavened: I. Cor. v. 7.  
*therfnesse* (sb.), unleavened bread: I. Cor. v. 8.  
*thewys* (sb. pl.), virtues: I. Cor. xiv. 26.  
*pof* (conj.), though: Rom. iii. 3, etc.  
*tholyn* (1 pl. pres.), suffer: I. Cor. iv. 12.  
*tilid* (p.p.), cultivated, tilled: Heb. vi. 7.  
*tokned* (p.p.), signified: Rom. iv. 11.  
*tokynd*, Gal. iv. 24.  
*toordys* (sb. pl.), dung: Phil. iii. 8.  
*treeue* (adj.), wooden: II. Tim. ii. 20.  
*tretable* (adj.), that can be touched: Heb. xii. 18.  
*tribu* (sb.), tribe: Heb. vii. 13. 14.  
*two bytande* (pres. part. as adj.), two-edged: Heb. iv. 12.  
*tylman* (sb.), husbandman: II. Tim. ii. 6.  
*typid* (p.p.), tithed: Heb. vii. 9.

## U (V)

*vaneschid* (p.p.), become vain: Rom. i. 21.  
*reche* (prom.), each: Rom. xii. 3.  
*rengable* (adj.), avenging: Rom. xiii. 4. *reniable*, I. Thess. iv. 6.  
*verre* (adj.), true: Rom. ii. 29.  
*verrey*, Rom. iii. 4. *verray*, I. Tim. vi. 19.  
*vileuye* (sb.), dishonour: II. Tim. ii. 20.  
*vmbracyd* (sb.), reproach: Heb. xi. 26. *umbreydes* (pl.), Rom. xv. 3.

*uncerteyn*, *in* (adv.), uncertainly: I. Cor. ix. 26.  
*unconuenable* (adj.), unsuitable, absurd: I. Tim. iv. 7. *uncouenable*, II. Thess. iii. 2.  
*undefoulyd* (p.p.), undefiled: Eph. i. 4.  
*underberande* (pres. part.), supporting: Col. iii. 13.  
*undyrfangys* (3 sg. pres.), undertakes: I. Cor. xi. 21.  
*underfolewyn* (3 pl. pres.), follow after: I. Tim. v. 24.  
*undermynystacion* (sb.), that which is supplied: Eph. iv. 16.  
*undyrbere* (2 pl. pres. subj.), suffer, forbear: Heb. xiii. 22.  
*yndyrdolue* (p.p.), digged down: Rom. xi. 3.  
*yndyrentredyn* (3 pl. pret.), came in: Gal. ii. 4.  
*yndyrloute* (2 pl. imper.), submit: Heb. xiii. 17.  
*ynfylyd* (p.p.), undefiled: II. Cor. vii. 11.  
*ynkunnyng* (sb.), ignorance: II. Cor. xi. 1.  
*ynleale* (adj.), unfaithful, heathen: I. Cor. vii. 12. *ynlele*, I. Cor. vii. 14.  
*ynmoebille* (sb.), immobility: Heb. vi. 17.  
*ynmoeble* (adj.), immovable: Heb. vi. 18. *ynmeblee*, Heb. xii. 28.  
*ynmoble*, Col. i. 23. *ynmeuable*, I. Cor. xv. 58.  
*ynnepe* (adv.), scarcely: Rom. v. 7.  
*ynordeyne* (adj.), inordinate: Rom. i. 31.  
*ynvorschipe* (sb.), dishonour: II. Tim. ii. 16.  
*ynwysse* (adj.), unwise: Rom. x. 19.  
*royde*, *in* (adv.), in vain (Lat. *in vacuum*): Phil. ii. 16.  
*roydande* (pres. part.), doing away, abolishing: Eph. ii. 15. *roydyl* (p.p.), Rom. iii. 3. *roydode* (1 sg. pret.), avoided: I. Cor. xiii. 11.  
*ryphere* (2 pl. pres. subj.), bear with: II. Cor. xi. 1.  
*rysodoun* (adv.), upside down: Tit. i. 11, iii. 11.

*vynolent* (adj.), given to wine: I. Tim. iii. 3.

## W

*waast* (sb.), wilderness: II. Cor. xi. 26.

*wakynge* (sb. pl.), vigils: II. Cor. vi. 5.

*wanhope* (sb.), despair: Rom. iv. 20.

*wantyn* (3 pl. pres.), are lacking: II. Cor. ix. 12.

*waries* (2 pl. imper.), curse: Rom. xii. 14.

*waryed* (p.p.), I. Cor. iv. 12. *waryyd*, Gal. iii. 10.

*warly* (adv.), warily: II. Cor. vii. 11.

*warne* (inf.), announce: Heb. ii. 12.

*waryenge* (sb.), cursing: Rom. iii. 14. *waryyng*, Gal. iii. 10.

*waryere* (sb.), curser, reviler: I. Cor. v. 11.

*wed* (sb.), pledge: II. Cor. i. 22.

*wem* (sb.), stain, blot: I. Tim. vi. 14.

*werre* (comp. adj.), worse: I. Tim. v. 8.

*weþen*, *weþyn* (adv.), whence: I. Cor. vii. 16.

*weþer* (interrog. particle), Rom. iv. 10, etc.

*whilke* (pron.), which: Rom. ii. 6.

*whilk*, Rom. vii. 5. *wilk*, Rom. v. 5; *whylke*, I. Cor. viii. 1. *wylke*, I. Cor. xv. 2.

*whiche*, Rom. ii. 8. *whyche*, Rom. iv. 11.

*whos* (pron.), whose: Heb. vii. 6. *whois*, Heb. xii. 26. *woise*, Rom. xiv. 8.

*wilfulhede* (sb.), fury (Lat. *animositatem*): Heb. xi. 27.

*willende* (pres. part.), desirous, willing: I. Cor. x. 6. *wilande*, Heb. vi. 17.

*wilne* (inf.), desire: II. Cor. viii. 10.

*wylnyng* (pres. part.), Rom. ix. 22.

*wibed* (p.p.), I. Cor. x. 6.

*withholde* (1-pl. pres.), hold: Heb. iii. 6. *withholdyn*, Heb. iii. 14.

*withinne to gydere* (adv.), mutually, reciprocally: Eph. iv. 32; v. 21, etc.

*wlatist* (2 sg. pres.), loathest, hatest: Rom. ii. 22.

*woode* (adj.), mad: I. Cor. xiv. 23.

*word* (sb.), world: I. Cor. ii. 6.

*wordly* (adj.), worldly: I. Cor. vi. 4.

*worschipis* (sb. pl.), worshippers: Heb. x. 2.

*worte* (sb.), root: Rom. xiv. 2.

*wrongweys* (adj.), wicked: I. Tim. i. 13. *wrangwyse*, Rom. i. 30.

*wryghtes* (sb. pl.), builders: I. Cor. iii. 10.

*wrypen* (p.p.), plaited: I. Tim. ii. 9.

*wyly* (adj.), willing: II. Cor. viii. 3.

*wynlewe* (adj.), given to wine: Tit. i. 7.

## Y

*yckyng* (sb.), itching: II. Tim. iv. 3.

*ydelle* (adj. as sb.), idle(ness): II. Cor. viii. 13. *ydel*, I. Tim. v. 13.

*ylke* (pron.), each: Rom. ii. 3, etc.

*ylkeone* (pron.), each one: I. Cor. iii. 8. *ylkone*, I. Cor. iii. 5.

*ylleryke* (sb.), Illyricum: Rom. xv. 19.

*ymplyes* (3 sg. pres.), entangles: II. Tim. ii. 4.

*ympnys* (sb. pl.), hymns: Eph. v. 19.

*yronya* (sb.), irony: I. Cor. iv. 8.

*ysope* (sb.), hyssop: Heb. ix. 19.

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